

THE
NEW AGE
OF
OLD NAMES.

F: 6
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By *Ios. Wib.* Master of Artes of Trinitie Colledge
in Cambridge.

Ἰππον Ἀλέξανδρος ποτίθεις κενταύριον ἰᾶ,
Ἀνέρα δ' Ἰπποκράτης, ὅνομά τε σσι μαχή.



L O N D O N
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TO THE RIGHT
WORSHIPFULL, HIS

Most worthy friend, Sir I O H N

V V E N T V V O R T H *Knight,*

Health and Happinesse now
and for euer.

Parue, nec inuideo, sine me Liber ibis in Aulam,

E Or as Tanais goes vn-
der Meotis, and Al-
phæus vnder the Sea,
yet neither is the one
bitter, nor the other
salt: So I doubt not but that those vul-

The Epistle

gar imputations, which the malecontents cast vpon the Court, shall neuer attaint nor arrest your heroycke spirit, which as it hath vouchsafed to shine vpon me with gracious aspect (for commonly true Nobilitie and Humilitie, are like Hippocrates twinnes:) So hath it inforst me to eleuate my selfe aboue the Orbe of my actiuitie, and with the Eagle to lay my Egges in the lap of loue: These I most humbly commend to your powerfull loue. I could wish some Castor or Pollux were within the shell, and if it please you, with the influence of your Sphere, to generate some Celestiall heate in them, I hope the yong ones, if they proue singing Birds, will learne to sing the Song of gratitude to your munificence, if they be Birds of pray, I will charge them to follow

Dedicatorie

low your game. If they be fowles, Dedicate to Ruc the god of Hungarie, I will desire no more, but that they may please your palate: most humbly I desire your Worship, not to breake them, for they are not the eggs of a Cocatrice: trie the successe, my desire is, that they may proue Cockes of the game. Domitian set vp a prize for Poetrie, which he kept euery fift yeare, and had his cruelty beene as little, as his wit was great, hee would haue beene as much commended for this, as hee was condemned for other actions: but I trust I shall finde you to be like his Brother Titus, in whose greatnesse nothing was vnpleasant, but the shortnesse: Now therefore as Perseus defended himselfe vnder the buckler of Pallace, and Teucer vnder that of Ajax: so I leaue

The Epistle.

*mine orphane Muse to the ingenuitie
of your Honourable nature, and
the Patronage of your deser-
ued greatnesse.*

Your W orships alwayes
at commaund

Jos. Wybarne.



To the Reader.

REader, if I may perswade, reade the booke before the Epistle; for this latter is the quotient, the former is the Diuision: if thou wilt censure it before thou hast read it, it may be some other *Harpie* will light vpon thy bookes, if thou write any, and if thou write none, I will answer thee with the Poet of *Bilbilis*,

Carpere vel noli nostra, vel e de tua,

Which one thus simply turned: Either commend mee, or come mend me: and peraduenture I shall request thee as *Agessilaus* did the Embassador, not to tell how I played with my child, till thou hast one of thine owne, if thou lookest for newes, you may doe well to goe to the Colonie at Virginia: if for deepe matter, stay till my head bee of siluer, for golden heades commonly bring forth but leaden works: if for strange and vncouth straines of wit, know that I care not for Apricocks, *hoc est, ingenia precocia*: I haue seene many of their bookes shrinke in the wetting: if thou require more accurate testimonies, the matter is morall and Positiue, not demonstratiue or controuersiall: for I suppose, that the bramble of controuersie hath been a meanes to choake most of our
scien-

TO THE READER.

sciences, which stand more on explication of experience, then in winding and windy arguments, if I haue omitted something in a matter so variable, remember that I talke of *Errors Denne*, celebrated by the penne of our second *Chaucer*. Lastly, consider I haue put an olde song to a new tune, if thou like it not, harken to the Harmonie of the Planets, which if thou canst not heare, thinke thou wert borne at the fall of Nilus: and thus wishing thee eyther to open thy eares with courtesie, or shut them with silence: I leaue vnto thee this my Grammer, wherein I haue handled *Nomen* and *Pronomen*, other parts of speech I am not at leysure now to decline.

E St Latio in medio late lacus, undiq; opaco
Vntrarũ strepitu, atq; undanti sulphure inhorrens,
Errorum statio est: at Graio murmure Auernus:
Hic mille anguipedum vultus, noua nomina rerum
Apparent, centumq; immanis hiatibus Hydra:
Hinc somno torpens, gelidoq; papauere Morpheus,
Ter gemina hinc Hecate, tria virginis ora Dianæ,
Et trino Anguicomus collatrans ianitor ore,
Virtutesq; Artesq;, & versicoloribus armis,
Publicolæque doli, ac Stoici dumeta veratri,
Religio intorti squamis sinuata Colubri,
Et quæcunque latent informi monstra Barathro,
Pallados augurio demum hæc Camerina mouetur,
Id sortes memorant Liciæ, ac iubet auctor Apollo,
Tanta molis erit suetos gracilescere nimbos,
Discite iustitiam moniti, ac non temnere technas.



THE
NEVE AGE OF
OLD NAMES.

CHAP. I.

That nothing is known but Names.

SECTION. I.



Hough the body worke
not without the spirit,
yet the spirit is either
compelled, or inclined,
or rather declined to e-
uill actions, by the pas-
sions of the body ;
wherefore they that
handle Astrology, Phy-
siognomie, and Phy-
sicke : proceede sometime certainly, and alwayes pro-
bably ; because of the mutuall sympathy and vnde-
B vorceable

uorceable dependance of the soule and bodie: the like proportions are to be found in speech, wherein the vowels resemble the soule, the consonants the bodie: the greatest vigor of speech is seene in names, concerning which wee will declare: first, that all knowledge comes by deduction of them: secondly, that all error ariseth from seduction by them.

SECTION. II.

NOW then it is certaine, that as it is in the fable of the Foxe, which licked onely the outside of the glasse, but could not come to the pottage, so we know names, but not things: This was signified of old by them that told, how *Iupiter* was fed with bones and fat, *Prometheus* reseruing vnto himselfe the solid flesh: by the flesh is meant sound knowledge, by the fat the fleeting shew of superfiarie tearmes of Arte, by the bones is deciphered, the inextricable and perplexed labour in the curiosities of euerstriving contradictions, So *Ixion* imbracing a cloud for *Iuno*, and *Narcissus* louing his owne shadowe for a water *Nymph*, and Paris maintaining the Troian warre in the defence of *Helenaes* Idoll, for *Helena* her selfe was conueied by *Iuno* to *Proteus* King of Egypt: All these declare that we are fedde with the shales, not with the kernels of learning, and as the common by-word goeth, whilest the blind and the lame man haue for their portions the shels of the Oyster, the Lawyers fees is the flesh of the fish. To conclude this

*Lucian dialog.
of Iupiter and
Prometheus.*

*Euripid. in He-
lena.
Lycophron in
Cassandra.*

*Herodotus in
the life of Ho-
mer.*

this truth by no fabulous truthes, consider that true fable of *Proserpina*, wherein it is auouched, that shee for eating seuen graines of a Pomegranat in the Eli-
sian garden, was made the Queene of Hell, to the opening of this Muthologie, the Turkish Priests in their Alcaron doe giue vs light: for they say, that the forbidden fruite was a Pomegranat, and that euery graine therein was of the quantitie of an egge. The Frenchmen at this day call a Peache, *un peche*, which they deriue a *peccando*, as the Latines *malum* for an Apple hath great affinitie, with *malum* for euill, now she that tasted this Apple, was before her fall tearmed *Isba*, the Egyptians ignorantly called her *Isis*, which name *Plutarch* expoundeth, to signifie knowledge, and this was the knowledge of good and euill, of good by depriuation, of euill by deprauation, and late repenting experience, the highest note whereof is to know, *That we know nothing but Names.*

*Metamor. 5. lib.
Claudian de
raptu Proserpine*

*Plutarch. de
Iside & Osiride*

SECTION. III.

THis assertion we shall now bring to the hammer, the Anuell, and the touchstone: namely to firme reason, the first agument is this; euery thing is either a substance or an accident, the substance is a Wood, peirfable by no starre, for all demonstration is of accidents, seeing that the *maior terminus*, is a proper effect the *minor* is the subiect, the middle extreame is the cause efficient or finall: likewise all definitions are of accidents, for as much as they are inquired onely by

*See Zabarell
upon the first of
the demonstra-
tions. cap. 4.*

stration, which indeed is to be turned into a definition, as we see in the nature of the Silke-worme, the Egge becomes a Worme, and the Worme in time a Flie, so a demonstration by altering of termes is made a definition: One example will explaine all. Where the Earth is interposed, there is a depriuation of light, or an Eclips, but betweene the Moone and Sunne, the Earth is interposed, in the Moone therefore there is an Eclips. From this reall demonstration by an vnfabling Metamorphosis: wee collect this definition, an Eclips is the depriuation of light in the Moone, made by the interposition of the Earth betweene her and the Sunne, by this it appeares, that accidents only can be demonstrated and defin'd: Now euery accident is either quantitie, qualitie, action, passion, or relation, which last is nothing but a terme or name imposed by Art, and is extracted from the foundation of the fower former accidents, as great and little, from quantitie, better and worse, from qualitie, Father and Sonne, from action and passion, now it shall appeare that wee know nothing but relations, and consequently nothing but naked names. This is first euident in all quantities, which by *Aristotle* are reputed five, Magnitude, Time, Place, Number, Speech, as the quantitie of Sillables is therein considered, Magnitude is length, breadth, thickeesse, now to leaue the Mathematicians to there nightly speculations, I request all actiue wits to tell me, what doe they vnderstand in length, but a certaine name of difference from breadth and thickeesse, and what is Magnitude but
an

an accident of the matter, how can matter be distinguished from the forme by an essentiall difference, considering difference of difference cannot be assigned, except we will runne out into infinite *Laborinthes*. And as for Time is it ought, but a name respectiue of that which is past and to come? So that certainly about this flower or rather about the smell thereof, many haue distilled out the flower of their best Time: Concerning Place, it hath so many bones, that we haue neede of Cranes to plucke them out of the throates of Philosophers, *Scaliger* after many *Meanders* and excursions saith, *Locus est vacuitas Corporis subituri*, Place is an emptinesse capable of a body that shall enter or succede. I pray you what is this but *Medeas* emptie Casket setting *Cryusa* with her house on fire. Now for Number, it is most spent in Cyphers, places, names. Lastly for Speech, what sinewes can wee expect from it, is it not like the Ghost in *Homer*: *ἔγὰρ ἐπεὶ σαρκαστε καὶ ὄσσεα*
ivis ἔχουσιν

Exercitio. 6.

Odyss. II.

*For now no longer sinewes hold,
 The flesh and bones beene waxen old.*

Thus much of Quantitie: Now Qualitie consisteth all in Degrees, which are nothing but respects, respects are nothing but relations relations nothing but Names, as for Action and Passion, they are so meere Relatiue, that *Aristotle* saith, they differ no more then the way from Thebes to Athens, and from Athens to Thebes. Thence we conclude, that as the Thunder many times destroyeth the sword, leauing the scabberd vntoucht, so the substance and

Phys. 3. lib. cap. 3.

realitie of all knowledge is sucked out, like the egges of the Crocadile by the Icnumon, and nothing left for our inheritance but shels, sheathes and Names.

SECTION. IIII.

THe second argument or plea may bee thus framed, to proue that we haue nothing but the Camels skinne stuff with Hay, as *Semiramis* did against the King of India, either wee knowe the beeing, (which nice wits haue called the essence) or the manner of being, which Scholemen abounding with leasure, rather then learning, haue called existence, the being is vnknownen like the head of Nilus in the mount Atlas, for who dares auer, that he knowes the matter and forme of an accident, except hee would be confined to the Isle of Antisera, to haue his braine purged with *Helibore*: as for the existence or manner of subsisting, is it not a notionall and relative terme? cramming a man with learning, as promises doe with hope, and what bee termes, but names? So that to conclude, as in the Citie of Butus, they that consulted with the Oracle of Latona, after they had slept before her Image, did by the first word of the next that met them, gather a prediction: so whē Masculine promises of reall knowledge are made, we are turned off at last with Feminine performance, in reuersion of words, so that the distinction of the two Sects of Schoole-men, reall, and nominall, is now confounded.

*Herodotus in
Enterpe.*

SECT.

SECTION. V.

THE third reason doth thus ratifie the matter: All knowledge is by *species* and shewes, called intelligible, which are prooued by *Scaliger* to bee meere accidents, but if we sift it further, we shall find them to be nothing but Names or Notions, presented to the vnderstanding: for colours, sounds, smells, tastes, and qualities of touching, offering themselues to the common sense, are carried into the inner closet of the phansie, in whose myrror they are represented to the simple vnderstanding, which first conceiuing them as single termes, maketh of them seuen Spiders-webs: first compounding and diuiding, secondly reasoning and discoursing, thirdly resting or agreeing, fourthly deliberating and consulting, fiftly chusing, sixtly reflecting by the facultie of conscience, lastly desiring and mouing. So that to gather the totall summe, these *species*, which we call intelligible, are but termes gathered into sundry formes, as of the same watrie vapour are made many meteors, a Cloud, a Raine-bow, the Rods, the Crowne, parelins; also raine, haile and snow: so of the same names variably framed, issue not new things, but new appearances, by this it is cleare that the *Quotum* of all our knowledge consisteth in a small number of broken names, which we may call *reliquias Danaum, atque immitis Achilli*: the reliques of mans fall, wherein the wings of the soule were so clipped, that were they not repaired by *Dedalus*, who hath his name

Exercitati. 307.
Seet. 21.

name from *scire* to know, shee should alwaies haue flagged vpon the fennes of base mortalitie.

SECTION VI.

THE last reason of this quaternion of Souldiers, may thus be demonstrated, all knowledge is by some argument, for the Latine *arguere* to argue, is deduced from the Greeke *ἀργος*, white or cleere, whence is drawen *ἀργυρον* *argentum*, Siluer, it is now not materiall, whose method wee insist vpon, whether of *Ramus* the bough, or *Aristotle* the roote, by either clew we may get out of the laborinth, let vs therefore assume for example sake, any sort of Argument, as *causa*, *causatum*, vulgarly called *effectum*, *Subiectum*, *accidens*, lately intituled *adiunctum*, and we shall find that all their knowledge is by relation of termes. For as all men acknowledge there bee fower causes, Efficient, Matter, Forme, End, so the most learned haue form'd fower *causae* or products of causes, *Effectum*, *Materiatum*, *Formatum*, *Destinatum*, which doe mutually answer to the causes, like the cords of Musicke, and what are these but Names and new notions? The same may be obserued in the proportionable differences of *Subiectum* & *Accidens*. For as at *Philbets* in Egypt, of Camels dung and a soft fire, they make Chickens to bee hatcht from Egges, which are there set: so mans mind being well tempered, from one relatiue terme frameth another, farre surmounting both the skil and felicitie of them, which

which extract the spirit of Roses, Wine, yea and all Chemicall impostures. Shall we thinke the like is not to bee seene in Arguments of lesse moment? what be reasons drawn from disagreeing, comparison, from Name, diuision, definition, testimonie; but a heape of Ænigmaticall termes, ouergrowne with distinctions, as *Archymedes* Tombe was with Thornes, when *Cicero* came to visit it. Wherefore if all knowledge be of Accidents, and those are relative, if we onely know the maner of being, not the being of things in nature, if all shewes intelligible, and Arguments, be but Accidents in relation, that is meere Names, it remaineth that we onely feede vpon the Thistles of Names, howsoeuer we seeme to carie vpon our backs most precious Merchandise.

Tuscul. Ques.
5. lib.

C H A P. II.

Knots sought in a Bul-rush.

S E C T I O N. I.



E haue hitherto lent one care to the defendant, the accuser is now to bee heard, we are to allow him sufficient water to pleade by, First then he rea'oneth against vs thus: We know God as we are taught, and therefore all knowledge is not of Names. But stay presumptuous man, cast down thy eyes from thy traine to thy feete, speake not *De numine sine lumine*, talke

C

not

Water with
Romanes, as with
is the hower
Glasse. Suetonius
in Claudio.

Ioh. 3.8.

not of God without God, canst thou know him but by his workes, thou mayest indeede belieue aboue reason, but wilt thou emptie his Ocean into thy Oyster, canst thou diuine how the begetter should not be before him that is begotten, canst thou dreame how generation and proceeding differ, doth not the Spirit worke like the Wind, whose sound thou hearest, but knowes not whence it comes, or whether it goes! In a word, if thou beleeeuest with reuerence, thou shalt one day know him face to face, but now thou knowest him onely in a Riddle, and well is it for thee, if thou knowest his Name.

SECTION. II.

BVt now like *Hanibal* or *Mithridates* once ouercome, this aduersarie recollecteth his forces, and thus pleadeth the second time. Know you not that the Skepticke doctrine of *Pyrrho*, *Ariston*, and *Hirillus*, hath beene lone agoe hift out of the Schooles, or rather banisht and confined among the Barbarians, will you cause vs to doubt of all things, then shall we doubt, whether you doubt or no, tis possible you may carrie bread in the one hand, and a stone in the other, and that you may speake as false as an Almanacke maker, though you meane as true, as a man vpon his death bed. *Staffords* Law must answer you, if you be posselt with this frenzie, but oh my friend haue me not to Bedlam, it may be I haue sold my Land, which you meane to begge. I answer

swere in a word, I am no Skepticke, nor I hope you no Gnosticke, I doubt not whether I know, but know resolvedly, that I doe not know any thing but Names whereupon to resolute. They that came to *Athens* the first yeere were wise men: The second yeere Philosophers, that is louers of Wisedome: The third yeere Rhetoritians, that is meere bablers, The meaning is, First, they deemed themselves to be wise, casting vp Mountaines to heauen, like the Sonnes of *Aeolus*. After feeling themselves to be puffed with a timpany of Pride, they desired that to be in themselves which they admired in others: Lastly seeing the more they strayed, the lesse they could goe backe, they found a Haruest of wild corne was left them, it may be of those Reedes which *Mydas* Barber filled full of words, neither is this spoken of modest hypocrisie or glory in holding Paradoxes. For when I say that we know Names, I ascribe such a measure of knowledge to mans shallow vessel, as it is hardly capable of, for are not Names drawne from the causes, effects, subiects, and accidents, which like the fower Riuers of the Moone, *Rhenus*, *Danubius*, *Nylus*, and *Ganges*, are stored with endlesse plentie of wholesome waters? Some haue not doubted to say, that Names are taken by *Antiphrasis* from the contrary, as *Parca quod minime parcat*, *Lucus quod non luceat*, but this counterfeit *Antiphrasis* is now vncased, doth not the *Parca* spare, when two produce the life, and onely one cutteth it off: May not *lucus* be drawne a *luce*, seeing it is a Groue shining with the torches of heathen Idols, neither shall we feare

Aristo. de Mund.
Cap. I.

Metamor. II.

barrennesse, because we haue no Bastards, or lacke of Names, because we want *Antiphrasis*: To conclude then, though we know nothing but Names, yet by them as the Vines doe by their *Palmites*, wee lay hold on the Elme, that is, we doe see the backe parts of things.


SECTION. III.

I Had thought by this time that *Cerberus* would haue coucht, but with his third head hee barks againe thus, All Artes, but especially Sciences, pretend the knowledge of things, therefore to serue vs like yonger brethren with Legacies of meere names, and to bereaue vs of the Gauell-kind Land, is to shew that you are a selfe-louer without a Corriuall: But stay my friend, let it be first manifest that my Father left Land, and then we wil rather agree at home, then suffer the Butlers boxe to winne all. *Agrippa* in his Booke *De vanitate Scientiarum & Vniuers*, whose fame euer liues in his Booke *De causis corruptarum Artium*, will soone purge thee of this swelling error: but experience in euery Art, and the sequell of this Treatise, shal in part aswage thy hunger, except thou haue *Caninā appetentiam*, such a hunger as *Erisichon* had, which was maintained by his daughters *Metamorphosing*, that is by her whoredome, as learned men expound it: But now enough of this Problem, for they that are wise know it already, and fooles wil not vnderstand it, though you bray them like *Anaxarchus* in an Iron mortar.

Metamorp. 12.

CHAP. III.
The error by names in Policie.

SECTION. I.

Auing sufficiently to the vnlearned, and superficially to the iudicious declared, that our knowledge is onely of Names, it remaineth that we manifest errors which come by Names, for so this new Age of Old Names will be detected. For as the Speare of *Achilles* did both wound and heale *Teliphus*, and as the water of *Dodona* doth both extinguish and lighten Torches: so Names both teach and seduce: many spices are said to bee cold in touching, and hot in working; that is in applying, as when they are beaten, eaten or digested: so Names if they be but nakedly touched, pricke and sting like nettles, but if they be more roughly examined, they bring no damage nor deceit; and first this is plaine in matter of policie: the yron gouernment of the Romanes may bee a president for all: First when *Aneas* had ouercome *Turnus*, to appease the mind of the *Hetrurians* and Latines whom he conquered, he was content that the name of Troians should bee abrogated, & rested satisfied with those names which he found in Italy: as if now the Kings Maiestie coming out of Scotland into England; should to the further vnitng of both the Realmes, call them by

C 3 the

the auncient name of Britanie, and stile himselfe King of Great Britaine, as *Alphred* and some auncient Princes haue done: next *Romulus*, when the Sabines were vnited to him, was content that the name of *Tatianses* should remaine, and that *Tatius* should enioy the name of a King, though it appeared not long after, that as small Brookes falling into a great riuer loose their name, so this weake starre concurring with the *Sol* that would be *solus*, soone suffered both a totall and finall Eclips, for to say no more, the murther of *Tatius* by *Romulus* his craftie conniuece, was not reuenged: the like is obserued in *Tullus Hostilius*, the third king of Rome, who suffered that the Albans should loose their name, though they were his Cōntrimen, yet withall he infrancised them in the liberties of Rome: But to leaue Kings. When the Romans had vomited out the viperous broode of *Tarquinius*, they found out a new Name, for instead of one King, they had two Consuls, and withall enacted a Law, that as the name of Tyrant in old time, so now the name of King among them, should be for euer held most odious and ominous, and withal they banished *Collatinus Tarquinius* onely for the name sake, though indeed he was one of the first that conspired against the tyrant, neither was this law transitorie, for *Iulius Caesar* five hundred yeeres after, could by no meanes obtaine the name of King, though he were not second to any man, either in authoritie or policie: and yet *Augustus Caesar* rather by the length of time, then strength of wit; did in this kind minister sundry experi-

periments, as is at large to be seene in *Appian* and *Dion*: to name all, were more then tedious, and yet to leaue all, would leaue this Remonstrance too naked.

SECTION. II.

A *Vgustus* therefore finding that the name of king was odious, and the terme of *Dictator* disliked or suspected, forged a new name of Emperour, and so put away the title, but not the power of a kingdome; not vnlike (if we may compare whelpes with dogges) to her that hauing denied a yong man twile, finding him not to renue his suite, told him by letter, two Negatiues make an Affirmatiue, and so with her louing Logicke she entertained him againe into grace, but leaue wee one of the worst among women, and to returne to one of the best among men.

Si Catulos canibus, &c.

Augustus gaue the richest and weakest kingdoms of the world to the *Senate*, reseruing the poorest and the most warlike to himselfe, by which deuise hee kept the *Senate* in a perpetuall honourable bondage. Also he made a double Exchequer, the first he called his owne, the other the Common-wealths, not vnlike that craftie Churle, which hauing two chests, the one emptie, which he called all the world, the other full, which hee termed his friend, being requested to lend, would aunswere he had no coine in all the world, but hee would goe to his friend, who would

would not lend but for interest. For indeede *Augustus* vsed both these Exchequers as his owne Concubines: likewise he appointed triumphall ornaments for victorious *Senators*, still reseruing the triumph it selfe, for himselfe, and his successors; and so played with the Romanes, as vermine doe with poultry, sucking the best blood, and leauing the refuse for all commers: but what should I speake of all his publike actions and mysteries of state, one priuate policie shall be an hostage for all; he desired to haue a bond-man giue testimony against his master, it was answered, that it was against law, whereupon hee caused him to be sold to another, and so made him his accuser, is not this to call stumbling starting, and iadish dulnesse, nothing but forgetfulnesse: true it is that *Tacitus* records this of *Tiberius*, with whose cruell and wilie nature, this seemeth to bee very consonant, but *Dion* saith, hee had his plot-forme from *Augustus*, it is not improbable, seeing he had his president from him in most matters of regiment.

SECTION. III.

THat we may something drawe on this webbe of story, the succeeding Romane Emperours, haue thoroughly declared what Names can doe in policie. Infinite examples are found in *Tiberius*, which to recite, were to write againe the eleuen first bookes of *Tacitus* his Annals, not vnlike *Cryssippus*, who for a citation, writ downe a whole Tragedie of *Euripides*:

or

or many moderne bunglers, which are rather *ex-scriptores*, then *scriptores*: and as it was merily said, bad springs of water, but good leaden spouts: but to returne to *Tiberius*, it is no maruaile, though *Suetonius* report, that *Domitian* only would read the Acts and Records of *Tiberius*, for by that little which *Tacitus* hath left, the rest being consumed, as it seemes by *Gothes* and *Vandals*, or by some timorous Tyrant, it doth appeare that by the changing of Names, and shew of libertie, he brought the Romanes vnder the lowest degree of basest seruilitie: hee would not bee called Lord, but played the Vsurper and the Tyrant: he would haue the Empire diuided into three parts, and when he was demaunded which part hee would haue, he aunswered indeed, that it did not besit his modestie to chuse, but though it were replied, this question was asked to shew the indiuisibilitie of the kingdome, yet he pursued the Author of this question, namely *Gallus* to the death. In a word, hee neuer spake as hee thought, and yet hated them most that seemed but the least to suspect or mistrust him, and I am affraid if all *Tacitus* were extant, the mysteries of state would bee too much exposed to vulgar eyes, of all which, this is one maine *Maxim*, that the name be as little changed as may bee, though the thing bee altered: the like things are obserued by *Herodiane* in the liues of *Seuerus*, & *Maximinus*: as also by the Church writers in the liues of *Constantine*, *Iustiniane*, and others; but I will not mount too hie, least with *Phaeton* I fall into *Rhodanus*.

Gilbert in Magnetete.

D

SECT.

SECTION. IIIL.

TO aleage other stories, would either be too difficult, or at least too laborious, to aleage our own Chronicles, would seeme too perilous: but some wil say, doe you condemne all policie in Names, or Names in policie? To this I frame this direct, but (yet I feare me in regard of some) an obscure answer, policie and moralitie as they are sundry arts, so they aime at seuerall ends, for policie sheweth what can be done, moralitie what should be done; the Moralist saith, men should be good and not mutinous, the Polititian answereth, that men commonly neither are nor will be good, except they bee constrained or deceiued: no constraint being violent can be perpetuall, but deceit being more secret, is more secure and durable: when we giue Alloes to children, wee giue it in the pappe of an Apple, that being receiued, they may eate; and eating may liue. So common people many times to their owne good must be illuded, it is not requisite in a familie, that the seruant should know in all points his masters will; and therefore so long as no euill is commaunded, the secrets of state howsoever they seeme to deceiue the many-headed multitude, yet are most lawfull, conuenient, necessary. Wherefore we discommend not *Tiberius* and *Domitian*; because they vsed cunning, and many times collusion; but because they abused it, in misapplying the same to murther and lust. Briefly let no captious Cauiller with sharper nailes then wit, claw

at

at this position: Ethics and policie are not contrary, but yet diuers.

SECTION V.

THIS bitter pill wee will once againe lenifie with an other Iulip or a Pozeme, that it may be the more gently intertaind: as in all policy, so principally in that which is Militarie, error in Names is most subtile, yet most profitable: The three *Decij in Liue* commanded, if they were killed in the battaile, it should be giuen out, that they did voluntarie run into the midst of the enemies, vpon a vowe for the safetie of the Common-wealth, so that their death was not preiudiciall to the armie, as otherwise it would haue bene. *Haniball* hauing ouercome the Romanes, put on their armour, and so his souldiers being taken for Romanes, wonne a City vnder their subiection: *Iulius Cesar* when his Souldiers mutined, onely vsed this word *Quirites*, that is Gentlemen of Rome, by which they vnderstood, that hee would casheare them from their militarie seruice, at which word they were so astonished, that immediately they desisted from sedition, and with much adoe in apparance obtained pardon: wee will conclude with later examples, *Scanderbegge* King of Albania, when hee felt the pangs of death to approach, commaunded the armie should march, and withall that it should be proclaimed, that himselfe was aduancing forward; which Proclamation did so amate

the Turkes his enemies, that presently they brake their rankes, without breaking a Lance. *Tamberlane* the Emperour of Tartary would not cut his haire after the manner of his owne Country, but ware it long, saying, that hee came (by the mothers side) from *Sampson*, whose strength was supposed to consist in his haire, by which fable he obtained this honor, that he was thought invincible. To conclude, error by names in warlike, and in all other policies, hath bene held to be of least perill and most efficacy.

SECTION. VI.

BVt some will grinne against that which hath bin said, that error of Names hath bene the Scholemistris of learned flatteries, which are the cankers of Tyrants, and many times the apoplexies of estates, as *Tacitus* and *Suetonius* doe shewe in *Nero*; *Dion*, and *Herodian* declare in *Commodus*; but as I take it, *Tacitus* in the beginning of the life of *Iulius Agricola*, as also in the end thereof, hath thoroughly discusst this doubt, demonstrating against *Thraseus*, *Priscus*, and *Rusticus*, that to flatter a Tyrant for a mans owne safetie, not with any dishonestie, is a thing of no lesse prayse then securitie: for tell me why should a man loose the service of his head for the freedome of his tongue: which as it is otherwise unseasonable, not vnlike to him that preacht to them that robd him, so many times it kindleth the rage, sharpeneth the suspicions, and iustificieth the pretences of tyrants,

rants, whereas a modest silence would reserve a man to better times.

CHAPTER. III.

All fallacies come by Names.

SECTION. I.

HAuing a while waded in the wide Ocean of Policie, which dependeth vpon experimentall Reason, it resteth that we treat of Reason artificiall, commonly intituled Logicke, which though shee be full of Thornes, yet if wee put ouer our hedging Mittens, may bee tractable: we auouch then that all fallacians, which are errors in Logicke, doe issue from Names, which like the Rainebow: *Mille trahunt varios aduerso sole colores*, and receiue as many formes as *materia prima*, or as *Quartilla* did louers, and this may be thus made perspicuous. The thirteene fallacians, as they are commonly reckoned, may bee all reduced to *Ignorantia Elenchi*, which is when the subiect of the Question is taken away, or the state changed, this is plaine by instance:

*Carmina Paulus emit, recitat sua Carmina Paulus,
Nam quod emit, possit dicere quisq; suum.*

Paulus byes Verses, sayes th'are his, no lie,
For what more right our owne, then that we buy.

In this fallacie of Equiuocation, by the word *suum*

D 3 and

Aeneid. 9.

Martiall.

Kekerman in his
third Booke of
Logicke.

and *sua*, the state of the question is inuerted, for the Verses were his by the right of a possessor, not of a maker. Likewise in that Oracle, *Domine mancas hostes enim penetrabunt terram tuam, & subijcientur domui tue*, which indeede should haue beene written thus, *Domi ne mancas, hostes enim penetrabunt terram tuam, & subijcient Vr domui tue*, Now *Vr* in Chalde signifieth fire. In this Oracle, I say, wherein are the fallacies of *Amphibole*, Composition, Diuision, Accent, Figure of speech: The state of the Question is altered, as appeares by the contrarietie of interpretations: the same is most ocularly manifest in the other six fallacies, for that which we call *Polyzetesis*, or many Interrogations, is nothing but an Equiuocation turn'd into a Question, and so is of the same nature. Also in this Example, *Qui te animal dicit verum predicat, at qui te asinum idem & te animal dicit, ergo*. The *Elenchs* of accidents *secundum quid*, are lurking, and yet with all the Question is changed, for the reason is drawn from a particular to an vniuersall, which is most preposterous and retrograde, so where the Question is begged, the streame of the disputation turnes his channell: Lastly, in fallacies of a *Non consequente & a non causa*, there is nothing but a change of the Question, which is in effect but a Name inuerted, not vnlike the legerdemaine of Iugglers, or the glittering glosse of Alcumists gold, which though it satisfie the eye, it will hardly indure the stampe, the touchstone, or the hammer.

S E C T.

SECTION. II.

Furthermore seeing darknesse is knowen by light, and deafenesse by hearing, fallacies being the diseases of the Soule, are knowen by their soueraigne medicines. Now as the Sunne driues away the Wind and the Cloudes, so a distinction onely doth extinguish the *Ignis fatuus*, and dispell the mistie mysteries of cheating falacies. There are indeede three wayes to dissolue an Argument, deniall, retorting, and distinction, but Deniall is too hostile, fauoring more of obstinacie then of Arte, retorsion is more wittie then profitable, in a word, Deniall is like searing and launcing, Retorsion like medicines drawing or purging, Distinction is like to ripening remedies, or to purges which we call *benedicta*, because they cleanse and feede. Now I would be iudged by a crewe of *Critikes*, neither doe I passe though the soule of *Lipsius* were coniuorde from his Purgatorie, the verdict I craue is vpon this point, whether a distinction be any other thing, then the enumeration of sundry significations of the same word, with an apt application to the thing in question. By this it is cleare, that a falacie is like the Sea-prophet *Proteus*, to whom if any came to consult, he would turne himselfe both into water and fire, both into a senselesse Tree and a sauage Tyger, and in fine into euery forme of formes: But if the consulter did but binde him, not fearing or regarding his shapes, then would he yeeld a direct answere to his demaund, so if you binde

binde a fallacie with the chaines of a distinction, you shall cause her to appeare in her owne likenesse, like *Dueffa* disroab'd by Prince *Arthur*. In brieft, it is largely confirmed by *Aristotle*, in the fourth Booke of his *Metaphysikes*, which is commonly called the Booke of Distinctions, that all error proceedeth from indistinction of Names, not much vnlike the halucination, or error of the sight in the *Arte Opticke*.

SECTION. III.

NEither are fallacies onely impaled within the Schooles, but as farre as *Boreas* claps his brazen wings, and wheresoeuer men or wits be found, there is either the snell or the fier of deceit: no not in warre where *Thalins* harpe cannot be heard for the neighing of horses, no not in religion which is a cloake so large, that it may couer the whole world; as *Tamberlane* was wont to say: no not in a mans most retired meditations (where one would be most loth to put a tricke vpon himselfe) will any place bee found so narrow, where deceit wil not hatch, if her egges in time be not broken. For as at the dawning of the day, in each part of the aire, darkenesse is mingled with light; so in euery part of the soule, error cleaues fast to truth. In the Theorick vnderstanding, knowledge, ignorance: In the Practicke, faith and infidelitie, prudence and folly: In the Conscience, scruples and resolution: lastly in the Affections, towardnesse

nesse and waywardnesse: and according to the vulgar opinion, vice and vertue wage warre without truce: and rage like the Sea of Oſeria, which ebbes and flowes foure and twentie times each day: hence we conclude that fallacies are *ubiquitaries*, and busie as newes-mongers, and that as each part of the body hath some disease sent from the Witch *Acrasia*, which is intemperance: so there is no part or function of mans life, which may not bee ouergrown by the brambles of some fallacie.

C H A P. V.

New Names of Fortitude.

S E C T I O N. I.



Eeing then this leprosie of errour doeth creep vpon al wals, let vs examine it first in vertues, wherein we wil follow the known tract, being a thing not so hard as impertinent to mint new diuisions of vertues: the chiefe vertue then is Fortitude, a mediocritie in despising dangers, and wee may extend it to be constancie, which makes euery vertue a habite: but now all you *Muses, Heliconides, Aonides, Peonides, Sycilides, Lebethrides*, and if there be any other kindes come to my ayde, for as the Poet saith, *Grande loquuntur in nebulas Helicone legunto*, ayde me I pray you, and shew mee
 E into

*Persius.
Satyr. 6.*

into what shapes of Names this Fortitude hath beene transelementated. First therefore single fight by many Greene heads hath beene so well esteemed, that whosoever doeth refuse it, is proclaimed a dastard: we know indeede that *David* by heroycall instinct, did trie a single combat with *Goliath*, but this is not exemplaric: Againe the Romanes tollerated the combat of the three *Horatij* with the *Curatij*, but it prooued afterwards preiudiciall to them, neither was it done but in the infancie and barbarisme of their state. Lastly a Battell for triall of truth, was allowed by the positieue Lawes of sundry Countries, but now they are repealed, as being made in the times of vnciuill ignorance: for what can bee more perilous in Warre, then by the death of one enemy to hope for a compleate victorie, and by the fall of some one friend to betray the rest, as yet vntouched, vnto wilfull flauerie: Were it not a strange thing to iudge of sounds by taste, no lesse vncouth is it to discern right by a combat: May not the vniuster person bee more strong, more skilfull, or at least more subtrill? but if they answere, but yet not more fortunate, let them know they tempt Prouidence, and therefore prouoke her, no maruaile then though the Turkes at this day doe point single Combatants to be burnt in the side with hotte coales of fire, these shall rise against vs in iudgement, when it shall bee told vs that this single combat is no Fortitude, but an impatient distrust in the diuine administration, as if it could not present vs with iust occasions of trying our valour.

SECTION. II.

There reignes another humour not vnlike the former, namely reuenges desire much practised in Suites of Law, which serue instead of Ciuill warres, for whilest *Bellona* wasteth the Countrey, there is a perpetual vacation in law, but when Peace returneth, the Tearme begins, so that men alwayes must be waging warre or Law, but of this hereafter: meane time the Spirit of reuenge in generall, hath borrowed the visard of Fortitude, and yet it is found in all mishapen, wrinkled, hollow-eyed: In a word, anger flaming witches, for vpon hope of reuenge, only those bloody couenants are commonly drawn with Sathan: the ground of this error is, that men forget that, whereof no man can be ignorant, ἐκ δ' ἐκον ὀφθα the reuenging eye, the Heathens had many Names for their Goddesse of reuenge, as *Erynneis*, *Incæa*, *Nemesis*, *Ramnusia*, *Astræa*, *Ceres*, for all these are but one, though some respects of difference haue bene found in the names, she was termed *Erinnis*, of her violent actions against euill men: Likewise *Incæa* because shee hunted them as it were by footesteps: Shee was intituled *Nemesis* for distributing due punishment, *Ramnusia* was a particular name giuen by the *Ramnenses*, which were the followers of *Romulus*, to appease the Ghosts of *Remus*, which were called at the first, *remures*, but afterwards *lemures*. *Astræa* is not onely the name of Iustice, but of reuenge, for Iustice many times with Iron hand, though with

Of ἐπι & ἀ-
νέν, to worke
forcibly, ἰκνός
a steppe. νέμειν
to distribute.

Ouid. de Trist.

Metamor. 5.

Of τῖσις punishment
and φονὴς
Murder.α πρῖναιον
and λῆχος a
bedde.μεγαλειστο
enue.

leaden feete, doth reuenge long sin oothered crimes: Lastly *Ceres* is brought in plaguing the earth with Cockle, Darnell, barrennesse for the losse of *Proserpina*. What should we say of *Tysiphone*, reuenging murther, *Alecto*, vnchastitie, *Megara* strife and enuie, by all which it appeareth, that the Heathens will condemne vs before the true *Minos*, for our reuengfull desires, masked with the Name of Fortitude, which is notwithstanding taken a *Ferendo* not a *feriendo*, *nam patiando*, *male non faciendo*, *fortes sumus*.

SECTION. III.

THE next Cheater vnder the name of Fortitude, is that desperate resolution, which is found in Saylers, a thing grounded vpon custome and Atheisme, and indeede built vpon the sand, for not onely in stormes, they are found ridiculously fearefull, but especially in Sea-fights, the most desperate Sea-men discover their cowardize. This was obserued in the *Romane gladiatores*, and with vs in our executioners and Bearewards, that though otherwise they bee bloody, and obstinate, yet if they fall into a danger without the compasse of their owne element, they are found to be most meticulous, for indeede he that despiseth not all dangers equally, despiseth none resolutely.

SECTION. IIII.

MAns mind is like a distempered Locke, which wil neither open nor shut, or like a man that by halting in iest, is become lame in earnest: strange it is, that Male-contentment should be now counted the straine of resolution and badge of Fortitude, neither is this a new error: For why were *Brutus* and *Cassius*, and after them *Cato Uticensis*, so much renowned for their fortitude? Was it not because they were great male-contents. But now not the oppression of our libertie & ruine of our Countrey, hath brought forth this melancholike streames, Idlenes and want of imployment, ioyned with pride and *Epicurisme*, haue drawne vs into this backward passion, but more of this in Magnanimitie.

SECTION. V.

THere remaineth yet another order of men, which haue borrowed the *Gregorian* or false haire of fortitude, Namely, such as thinke it valour to resist Lawes and Officers, a vertue vnknownen in other Countreyes, where all such resistance is plagued with seueritie of corporall paine, and infamous in dignitie, but such is our popular indulgence, that we winke at it in all, commend it in some: And no maruaile, for we finde the vulgar voice so condemning Serieants, and other Officers, as if the functi-

ons themselves were hardly tollerable, but the Romane Emperours thought otherwise, who many times sent an executioner to a great Commaunder in the midst of his armie, and whilst this obedience lasted, the Empire was bound with Adamant: but we with our sluggish Fortitude, haue put away al militarie Discipline, both by Sea and Land; reputing it Fortitude, to resist iustice, and not doubting to call *Imperia Manliana*, and the Romane Decimation into question, things not onely iust and safe, but most Heroically prudent.

C H A P. VI.

New Names of Temperance.

SECTION. I.



Emperance is a kind of Fortitude, in bearing the violent assaults of lust and other appetites: So Fortitude is a kind of Temperance, moderating and tempering the turbulent affections, and therefore by *Aristotle*, iustly Temperance is marshald in the second ranke, and by some is made the common Mediocritie of all vertues. But infinite are the distempers of glosing and seeming Temperance, to omit Heretickes and Turkes, the moderne vale of chastitie is drawne ouer sundry Realmes, Adulterie seemes to be much condemned, and yet Stewes are tollera-

Ethick. 3. 11.
Scaliger de arte
Poetica.

tollerated, least Matrons should bee rauished, and men grow leane with iealousie,

Queritur in Venetis Scortorum millia cur sint?

In promptu ratio est, est Venus orta mari.

Some men will aske why Venice swarmes with whoores,
Cause Sea borne Venus loues faire Venice shores.

Thus where policie is the predominant quality in a Countrey, harlots sue for their hier, as chattels reall and personall, what is this but to open a window to intemperance, by imprisoning Matrons, loosing the raynes to strumpets, neither may they dreame by this, that they driue away the hornet of iealousie: experience declares that the Cimices are not so frequent in Italy (and yet for feare of them, they are compelled to lie in yron beddes) as the iealous locks wherewith chastity is rather tempted then taught, a grieuous error in Names to hold, that harlots are free for their lust, and wiues must neuer be exempted from the contagion of suspition.

SECTION. II.

AN other kind of Temperance is in drinke and meat, wherein there is a Babilonish confusion of Names: in Italy, and Spaine, wee are condemned for great gluttons, the Germanes for great drinkers, and some haue not doubted to answere, that it is their nationall sinne, which is vntrue: for before the Teutones and Tygurines came ouer the Alpes, what time they besieged the Capitoll of Rome, it is manifest

fest, there were no grapes in Germanie; this being the onely true occasion of that warre; a certaine Barbarian returning from Rome into Germany, where he was borne, brought with him certaine grapes, at the sight and taste whereof, the Germanes desired to inuade Italy; and therefore drunkenness was not alwayes the nationall sinne of Germany. Besides the great Temperance of the old Britons & Saxons, and of sundry Normane Kings, as *Rufus*, *Stephen*, *Henrie* the first, surnamed *Beauclarke*: doth sufficiently shew, that our surfering doth not onely proceede from the climate, nor onely from the Petigree, wee being deriued from Saxons, which be Germanes; and Normanes, which came out of France, but descended from Denmarke: except we should likewise imagine suspicion is the nationall sinne of Italy, and pride of Spaine, whereas wee know that vnder the auncient Romanes, Italy was famous for plaine dealing, and before the Gothes ouerranne Spaine, it was as void of pride as now it is of drunkenness.

To determine this matter, these things make a sinne, as it were nationall. First the Petigree, secondly the Climate, thirdly the Neighbour-bordering of some nation, fourthly Impunity, fifthly some corruption in Religion, lastly ouermuch Peace: for example, it cannot bee denied, but that great luxurie hath overtaken our land, for we came of the Germanes and French, the one a hungry, the other a daintie Nation; and so we learne to exceede both in quantitie and qualitie of diet. Againe, our Climate is cold in respect of Italy or Spaine, so that the
Italian

Italian comming into our Countrey, eateth more liberally then at home, the externall cold kindling the heat of the stomacke : likewise our neighbours are the Low Dutch, much boasting with *Darius*, that they can beare wine. As for impunitie of luxurie it is very strange, seeing it is not onely not punished, but euen defended and rewarded : of corruption in Religion we shall treat hereafter. Lastly, for long peace, it cannot be denied, but as the hot sands in Affrica bring forth continually newe Serpents : so this daily and nightly produceth newe excessive pleasures. The summe is, Temperance if it be measured by the stomacke of any one Countrey, it shall be meted with a Lesbian and mutable rule. So that if we stile all English gluttons, and Germanes drunkards, the speech will fauor of popularity more then of charity.

SECTION. III.

There followeth yet a more dangerous error, more affecting or rather infecting our manners, drunkennes of late daies hath found among vs *patria*, and *matrimonia*, & euery where *patrocinia*, and is maintained with some shadowes of truth, the brethren of *Ioseph* are said to be drunke, whereas indeede the meaning is, they drank liberally of the best, they drunke the cup of necessitie, strength, delight, and it may be of sleepe: but who touched the cup of folly, of lust, of furie : with no lesse infelicitie doe they tra-

F

duce

Gene. 43. 34.
Compare
Hagg 1. 16.
Iohn 2. 10.

Prou. 31. 6.

Matth. 15. 20.

duce rather then produce *Salomon*, hee bids thee drinke that thou mayest bee glad for a season, not void of reason with vntimely madnesse: wee haue heard say, that the Danes thinke, what entereth in, defileth not, but what they vomite. If this be true, I am sure they vomite great blasphemies, for in that place is mention of such things onely, which issue from the heart and soule, not from the stomach: other haue found drunkennesse to bee a remedie for a quartan, and haue purchast withall an habite of drinking. So that of sicke men, they are become sound beasts: other defences as of company, of gentry, of inforcement, and the like are confuted by the bare repeating. To conclude, it is shame that the combinations of drinking are not dissolued by seuerer execution of good lawes.

C H A P. VII.

New Names of Liberalitie and Magnificence.

S E C T I O N. I.



Liberality and Magnificence, differs as a Pike and a Pikerell, the former being conuersant about ordinary beneuolence; the latter about sumptuous workes, but as I take it, this distinction is not so much found in the thing, as in the flattery of writers; the first Gangren of this vertue, is the false name of hospitalitie, where-
by

by men fill the full onely, maintaining either Instruments of recreation, otherwise lawfull : as Horſe, Hauke, Hound; or of meere pompe, as multitude of ſeruaunts without office, or of importunacy, as valiant Vagrants, or of mutuall flatterie, as men that can re-inuite them: meane while, the labouring, the impotent, the ſicke, the imprifoned, the neceſſarily wandering; the learned and miniſteriall poore are neglected. The Names of Lord and Ladie, as is proued out of the Saxon recordes, were giuen in auncient time, for true hoſpitality : for Lord was written *La-ford*, now *Lafh* is that which we call loafe, but ſignifieth bread in generall : not the forme onely. Hee therefore was a *La-forde*, or a Lord, that afforded bread: this terme Ladie was written *Laphdian*, that is a woman, diuiding or diſtributing Bread allowed by her Lord and husband: The name remaines, the thing is aboliſht, for either houſekeeping is neglected, or the rich onely feaſted. Thus did not the Patriarkes, nor the Grecians, and Romanes, ſo famous for Hoſpitalitie, other Nations greatly contemne vs, though with a greater pride bending on the other ſide to couetous ſolitarineſſe.

*Verſtegands
Antiquities.*

SECTION. II.

AN other poyſon of pretended liberalitie, is the Phrenſie of building, a thing well Painted by many, but yet in the end it prooueth a rotten poſte. The Bricklayers of Babel, and the Kings of Egypt

*Lycanthropia, a
disease wherein
men thinke
themselves to be
beasts.*

Metamor. I.

that made the Pyramides by the labour of the Israelites, doe partly shew vs, what bad successe these glorious Titles did purchase: the manifold terrors of *Caine*, the builder of the first Citie; the curse of him that built *Iericho*, the madnesse of *Nabuchadonoser*, who built *Babel* for his owne glorie, doe testifie sometimes the ruine, often the infelicitie, alwayes the vanitie of the doers. To conclude this, let builders remember that to be most true, that *Ouid* spake in an other sense.

*Esse quoq; in fatis reminiscitur affore tempus;
Quo mare, quo tellus, correptaq; regia Cali
Ardeat, & mundi moles operosa laboret.*

It was but a fable of *Phaeton*, but we expect now that it shall bee both truely and shortly perform'de, at what time these buildings will make a faire show in the publike fire, as *Nero* said of *Rome*, when it was a burning. As for the Almes which they pretend in building, they are like the white of an Egge without salt, for the labourer is worthy of his wages, neither can Almes and stipend concur in the same Salarie or gift.

SECTION. III.

THE third Imposture is, our English Apish-vanitie, whereby wee tire our selues in changes of strange costly and gaudie tyre, not to couer nakednesse, not for ornament and distinction of orders,

not

not for defence alone, but to shew our leuitie in imitation, our facilitie in aluring, beside our needlesse expense and lunaticke inconstancie. So that although sundry Diseases are sent from other Nations to vs: Yet we are alwayes the cause of the Chincough in other Countreyes, whilest they wonder at vs, which as a *King-Fisher* being dead, change with the wind, that is with each fashion, not vnlike Horses sicke of the fashions; Indeede other Countreyes retaine their old habit, out of pride contemning the in-frugalitie of new inuentions, but we are changed with fordid mutabilitie, ascribing the fault commonly to Women or Taylors, who serue like *Munkeyes* or *Dogges* among Ladies, vpon the sent of euill fauors: Whereas the truth is, the husbands pride like the luster of the Sunne, is seene in his wife representing the Raine-bow. When *Solon* came before *Cresus*, being demaunded, whether hee had seene a more pompous show, answered hee had seene *Phefants* and *Peacockes* in their natieue habit, as for his apparell it was borrowed. O *Solon*, hadst thou knowne how raiment came vp, thou shouldest haue seene that thou spakest not by guesse: It was said, *Is not the body more worth then rayment?* as if the body without rayment might be safe, for not onely in the Golden age before *Adams* fall, was there no neede of such borrowed vesture, but euen in this Iron season, wherein Gold is of most estimation. The sauage Indians, rather vpon ignorance of vice, then affection to vertue, keepe all parts bare, saue those which nature biddes should bee concealde, their

Cachinnus.

simplicitie, being a ragged remnant of our ruined innocencie: And if the temperament of our Climate would indure the same, we doubt not but the bodies of sober minds would admit the like naked sinceritie.

SECTION. IIII.

Dion in Claudio.

Iob 42.

Nice Nos' de.

O Brutus for
Obrutus.

THe fourth coloured name of Magnificence, is painting, a notable president wherof was *Poppæa*, which had the Milke of five hundred shee Asses to wash her face with, the oldest patterne we reade of, was *Iesabel*, though some would fetch it farther from *Iobs* daughter, which was named *Cheren-happucke*, by interpretation the horne of *stibium* or complexion, but I thinke if some nose-wise *Criticke* were here, he would think that she was so called for her natural beauty, exceeding all Painting, but it is not safe of an *Etimologie* to make an Historie, except we like his Dreame, that said *Brutus* was an adulterer, because of selfe-will, he thus read *Ouids* verse, O Brutus *insanis esset adulter aquis*, whereas tis certaine that *Brutus* reuenged the Rape of *Lucrese*, and the Adulterie of *Tarquinius*, but such lippes such lettisse, Painted stories & Painted faces may well agree, the latter being made to offend by enchantments, the former to defend them, certaine it is that as *Gunnes* haue taken away manhood, so Painting hath disgra't beautie.

CHAP. VIII.
Of Magnanimitie and Modestie.

SECTION. I.

THe next golden paire of vertues commonly reputed, are Magnanimitie and Modestie, differing in quantitie as the former vertues, the first being seene about great Honours, the second about smaller, these distinctions we will not now refute, least wee should seeme *Parentes colere*, that is to plough vp our Fathers graues, as it was said by *Augustus*. The first *Cantherist* that eates vp the rootes of this tree, is selfe-loue, which men (who skilfull to sucke Milke out of a Flint) haue thus assayed to draw out of the fountaine of veritie, it is written, *Thou shalt loue thy neighbour as thy selfe*: And therefore selfe-loue is enioyned, for the rule is better then the thing ruled, but selfe-loue is the rule. The thing ruled is the loue of the neighbour, selfe-loue therefore is better and more inioyn'd. We answere, that Loue of our selues, is a rule naturall not morall, like as when we say, be Morally dilligent, as the Pismire is naturally, Also loue thy neighbour Morally, as Christ hath loued thee supernaturally: For tell me, thou that iudgeth without preiudice, when it is said, *Loue thy neighbour as thy selfe*, is this thy meaning, as thou dost, or as thou oughtest to loue thy selfe? The first

*Maldonatus in
Evangelia.*

first being in nature, the latter in duetie, if thou auer the latter as some haue done, then tell mee how ought I to loue my selfe? Is not now the rule as vncertaine as the thing ruled, and hath euer any man offended in this duetie, hath euer any hated his owne flesh, is not this vertue found in brute beasts aswell as men? Nay, can we thinke the Prince of darkenesse loueth not himselfe. To conclude, where it is said, I hate them as if they were mine enemies, the meaning is, I hate them as, if I were a naturall man, I should hate my naturall foes, so when it is said, *Loue thy neighbour as thy selfe*, this is the meaning; That which by nature thou dost to thy selfe, by duetie performe to thy brother.

SECTION. II.

BY this it is plaine, that the Name of Magnanimitie being defined to bee a vertue, whereby a man being worthy of great honour, thinks himselfe worthy of the same, doeth something smell of the Brimstone of heathenish pride, for of what honour should a man dreame himselfe to be worthy, seeing the highest top of all knowledge, is to acknowledge that we haue none, and the fairest buildings of vertue, should be laide vpon the foundation of humilitie. Tis said that *Neptune* did helpe to build the Walles of Troy, because in the foundation of building, we should digge till we come where there is water. Humilitie then the foundation of Vertue, must

must be laid vpon the water of contrition, issuing from the cleere fountaine, wherein we see the faces of our owne misery : and therefore some haue not doubted to say, that *Aristotle* in the great praises of magnanimity, did sowe pillowes vnder *Alexanders* elbowes: other deny the booke of *Ethicks* to be his, because *Nichomachus* (as they say) was but fixe yeere old when he died, as if *Quintilian* did not dedicate his institutions to his sonne at the same yeeres, other say, that these *Ethicall* discourses were popular, not accurate, but why doe these sillie Hares thus insult vpon a dead Lyon? I beleue that he which groped so well in the darke, had he seene our light, he would haue looked vpon the glistering sunne, as well as any of our Eagles.

SECTION. III.

ANother Moth that frets the Name of Magnanimity, is an act, which some ascribe to Fortitude; namely killing of a mans selfe, but for as much as honour hath bene most pretended to be sought by it, it may seeme to be a straine of Magnanimity, rather then of Fortitude: now although it hath bene practised, by men otherwise famous, yea by women of the noblest spirits, yet we shall find first that the five examples in Scripture: *Abimelech*, *Saul*, and his armor-bearer, *Achitophell*, and *Iudas*, are branded either with pride, or with dispaire: next it is cleere, that *Codrus*, *Cursius*, *Minutius*, and others haue done

Looke Tobie
Matthew his
Sermon prea-
ched before
the Queene,
1580.

it vpon barbarous superstition. For Sathan knowing that Christs blood should be the propitiation for the finnes of the world, of which the Sacrifices in the law were types, perswaded the wandring Heathen, that the Diuinity was onely appeased by humane blood, hence wee haue the oblations to *Molech* among the Ammonites, and to *Saturne* among the Carthaginians, Thrasians and Samnites, and to *Hæsus* among the Gaules: as for the three *Decij*, I take it, it was no vow but a policie. *Cato Vticensis* indeed is much praised, but I suppose (all things considered) it was but a male contented pride, that droue him to this exigent: as for the women, *Dido*, *Sisigambis*, *Portia*, *Cleopatra*, and others, they are the lesse to be acculed, because of the great infirmity of their sexe, and impotencie of their passion, and this is much more euident in Martyrs and Virgins, who pretending to saue their faith and virginitie, cast not their wares out of the ship, but themselues out of the world. Their good intent is not to be concealed, their frailtie is to be pitied: in brieft it is not lawfull to breake prison, or to leaue the watch before the appointed hower, and though many glorious yuie bushes bee hanged ouer this act, yet indeed it is a wine running out of the vessell of pusillanimitie, neither did any euer kill himselfe, that dreaded not a daunger greater in shew, which thereby he indeuored to escape.

SECTION. IIII.

Neither hath only Magnanimitie bene thus transfigured, but Modestie hath borrowed many feathers, one greatest & most deformed she tooke from the lasie Owle, vnder this pretence *λαθε βιωσας bene qui latuit, bene vixit, quia latere est viuere, & viuere est latere*: this nation of men leaneth vpon this principle, a man is borne for himselfe, and therefore it is but ambition to striue to helpe others, but as the roote is bitter, so is the fruit, as the principle is erroneous, so is the conclusion; God the Father gaue his whole being to his Sonne, these both in vnspeakeable manner breathed forth the holy Ghost; these three persons made the world: & rule it with continually-working assistance: the Angels are for our sake sent out daily vpon certaine mysteries and Ministeries: *Eue* was made to helpe man, and he to rule both her and all other visible creatures, the heauens by their influence guide the Elements, which feede the plants, the foode of beasts, and they of vs: is any part of the body made for it selfe, doth not the liuer minister spirits to the heart, the heart to the braine, the braine to the whole *microcosme*: wherefore he that liues to himselfe, quencheth the spirit in himselfe, and burieth his talent, but I spare to speake of this any further in this bold and ambitious age, yet many wee know there be, that haue thus erred on the right hand.


Timon.

Scalig. exercita.
300. Sect. 59. 13

C H A P. IX.

New Names of Clemencie.

S E C T I O N. I.

 He seventh vertue called Clemencie, opposed to Crueltie and Indulgence, is assaulted by many errors of Names: The first is this, some thinke, we ought to forgiue all iniuries, not onely in respect of malice, but euen in regard of punishment in censure: these consider not that prudence is the forme and square of all vertues & so of charitie: true it is she suffereth all things: namely, which prudence aduiseeth may be suffered. Notwithstanding, first it is as true, that to yeeld impunity to euill doers, is in a sort as dangerous as to punish the iust. Secondly it is meere follie to ascribe integritie to an euill man, or to write him in the bead-roule of my friends, that is a close and dangerous enemy: for example to trust a man of an other Religion, or contrarie faction, vpon what protestation or bond soeuer, is neerer to phrenzie, then to charitie: credulitie is after a sort as bad as suspition, for he that beleeueth the best of euery man, holds the truth of no man, for ordinarily it appeareth that men credulous, because they beleeue the good speaking against the bad, and the bad against the good, are found in euent, if not in effect most suspitious: for as an anarchy and tyranny differ little,

little, so is it like perillous to beleue all or none. True it is, if a man repent, our censure must be altered, but our censure must leane vpon probable Arguments of a mindepenitent.

SECTION. II.

AN other supposed enemy of clemencie, is going to Warre and to Law: Against Warre, many phanaticall humours haue beene found to rayle; but besides the ancient testimonies and examples, of *Abraham, Moses, Iosuah, David*, and others: The New Testament describeth the Warre of the tenne Kings as most lawfull: Besides it is manifest, if subjects being witches and murtherers, may bee put to death, why may not forraine Princes vpon open iniurie be repelled, or reclaim'de by Warre: Yea say they, but vnder the *Messias* they shall turne their Swords to Sithes, and Speares to Mattocks; and shal learne to fight no more. The meaning is, they shall surcease all Ciuill and intestine Warre, they shall haue no tumult in conscience, and in the generall iudgement all warlike and domesticall strife shall be abolisht.

Apoca. 17. 15.

SECTION. III.

THe vse of going to Law, may no lesse be defended, so that the cause be both true and great, so

that by no arbitrement, the strife can be determined, so that rigour be not shewed in the aduantage. True it is, that suites before Heathen Iudges were scandalous, specially when the matters might haue beene comprimised by priuate Vmpires. But Christian Iudges, and causes otherwise irreconcilable, remoue this stumbling block: Alwayes being remembred that fraud, violence, and auarice, creepe not into them that should be patterns and patrons of Iustice.

 SECTION. III.

A New *Chymera* doeth appeare of clemencie, vnder the Title of the prerogatiue Royall, when wilfull murtherers, Witches, Sodomites, and obstinate Traytors are pardoned, wherein although Princes in the most part doe erre, by ignorance of the fact, not of right: Yet *Trapezuntian* flatterers make their Apologies, as if it were lawfull for them to dispence with any sinne, not remembring that Kings being Gods vicegerents, may not slacke the bridle of his seueritie, whom they represent. *Domitian* said truely, hee that punisheth not Informers, cherisheth them: So he that cutteth not off Murtherers, is accessarie for all his Prerogatiue, neither doe we shorten the power thereof, but direct the limits. God is said, not to be able to doe that he will not, so we may say, Princes can not do that they should not.

*Suetonius in
Domitian.*

S ■ C T.

SECTION. V.

THe like deceit, but farre more generall and pernicious, is Indulgence, whether of Captaines to their Souldiers, or of Parents to their Children. The former being the ruine of Armies, the latter of Families, which as they are the Seminaries of the Common-wealth, so they spread their defects beyond all possible meanes of redresse: First, for commands of Warre; it hath beene found, that the imperious crueltie of *Lucullus* was dangerous to him, as *Appian* sheweth in the Ciuill Warres, and yet the remifnesse of *Scipio* did bring no lesse damage for a time, till being better informed, he reformed his error. *Scipio* the yonger, for his prudent seueritie before *Numantia*, wherein hee had more adoe with his Souldiers then his enemies, was in a maner preferred before all but *Cesar*. *Clearchus* said, a Souldier should feare his Captaine more then his foe. As for the indulgence of Parents, although men otherwise most famous as *Iacob*, *Ely*, *Dauid*, haue beene noted for it, yet their infamie and punishment, and with all the praise of *Abraham*, *Iudah*, *Moses*, in Scripture, and in other stories of *Brutus*, *Manlius*, *Augustus*, doe shew both the rarenesse of the vertue, and of the vertuous in this behalfe. For men being tainted with a naturall selfe-loue, can hardly by reflection, see their own faults in their Children, being portions extracted from their seede, and most times from their follies, so that next to the taming of

Zenophon in the expedition of the Grecians.

of a mans selfe-loue, vaine pitie to Children is hardest to be subdued.

CHAP. X.

Of the New Names of Veracitie.

SECTION. I.



Veracitie a vertue in telling veritie, is Eclipsed by the shadows of sundry Names. First, Equiuocation desires to bee couisen Germane to it, saying that it reserues a lawfull condition, as when the magistrate demaundeth a thing to the hurt of the partie demanded: for (say they) it is against ciuill law, & ciuilitie, that a man should accuse himselfe: wherein these men consider not they abolish *ius ex officio*, a thing by them more practised then by vs. Againe, when Christ was adiured to tell whether he were the Christ; he gaue a testimony without all mentall reseruation. Now whereas they talke of mixt propositions, partly mentall, and partly vocall, as they disturbe all societies with their new inuentions: so they make their speech a *Centaure*, halfe a man halfe a horse, or like one of the broodes of Nilus, halfe earth, halfe frog; a thing both shapelesse, and shaped in one mixture.

Being Papists.

SECTION II.

A Second bastard of Veracitiy, is an officious lie, a thing excused, defended, and prayesed by many: but if this Lie be sifted it will be found, that it comes *Ab officio, verbo, non nomine*, That is from hurting, not from helping, for though it bewrayeth not thy friend, yet it betrayeth the trueth, which should be dearer then all friends, in defence of it many examples haue beene alleadged. *Abraham* lied to saue his life, in calling his wife his sister, but I wonder what foreheads these men haue, seeing *Abraham* himselfe auouched that shee was his sister by the fathers side, besides this terme sister in that language, importeth euery kinswoman: Yea, but say they, the Midwiues lied, in saying the Ebrew women were liuely, and yet God built them Houses, we answere. First, the word liuely may signifie Midwiues: Againethe Ebrew women being premonished of the daunger, might by the aide of neighbours without those solemne Midwiues be deliuered, as the *Vigine Marie* was in Bethalem, and harlots with vs, and all in America: Now where it is said, God built them Houses, it is meant of the Israelites, not of the Midwiues, the Ebrew word being of the Masculine gender. Lastly, though it were meant of the Midwiues, the blessing was not granted for their Lie, but for their feare of God, as for the examples of *Iacob*, *Rahab*, and others, they are no more presidents to vs, then *Dauids* adulterie, *Salomons* idolatrie, *Peters* Apostacie.

*For the Chalde
tongue.*

*Hem not Hen,
אִלּוֹיִם, not
אִלּוֹתִים.*

SECTION. III.

THe last enemy of Veracitie, vnder the title of a preposterous name, is a perseuerance in the truth without auoydance of persecution: true it is, we may not flie vpon distrust, or against conscience, calling, or charity, otherwise we may aswell flie from pursuing enemies, as from the foure great plagues, wilde beasts, pestilence, famine, warre. Shall we not say, that he suffereth, who leaueth his Countrey, his kindred, his goods, rather then hee will howle with Woolues: what if some Martyrs haue beene in this error, we liue by lawes, not by examples; to conclude, he that flieth may fight againe as *Demosthenes* said, and as *Leonidas* Souldiers, may reserue himselfe to better times.

CHAP. XI.

New Names of Comitie and Vrbanitie.

SECTION. I.



Affabilitie or Comitie is a curteous behauour to all men, Vrbanitie is a pleasant facility in harmelesse iests, the first error of Name, which ouersadoweth Comity is that, which indeed should be termed ambitious flatterie: This first is found in men that seeke for Soueraigntie,

ueraightie, witnesses be *Iugurtha*, *Iulius Caesar*, *Seuerus* the Emperour, In Scripture we haue *Absolon*, *Adoniah*, *Ismael*, their ends were confusion, as intrusion was their meanes: now if the fountaine bee poysoned, what shall we thinke of the riuer, it is not lawfull to say, that *Pharaohs* Butler forgot *Ioseph* two yeeres, it is not expedient to say, that they can flatter, that see the face of *Ahazuerus*, they are so modest, receiue so little benefite by collusion, and haue so small occasion to vse it, that a man would little think, that *Crowes* should build their nest so neere the palace: true it is that *Solon* sayd to *Aesope*, men may not come to *Cresus* if they will not flatter, but sure I am when *Cresus* was tyed to the stake to bee burned, he was in another mind, certainly *Aesope* whither of purpose I know not, sayd, the Lion could not be healed without the Apes liuer, that is, Princes cannot be safe without the death of flatterers.

Not he in Genesis, but in Jeremie.

Herodotus in Clio.

SECTION. II.

VRbanity a most pleasant vertue, is pestered with the affinity of common ieausting, which vsually hath one of these foure vices: first, prophanenesse against God, whose name when *Pilate* heard, he trembled: secondly, biting scurrility, whereby men rather loose their guest then their ieast. *Vespasian* being once troubled at his table with such a Busphoon, willed him to ieast no more at his friends, but at himselfe: which as *Suetonius* reports was presently

Suetonius in Vespasian.

done in most obscene manner; the third vice then is obcenity: these three are in the quality; the last excessse is in quantity, namely, vncessant babling: he that would make a great fire continually, must rake together much meane fuell, and he that will alwayes be shaking the splene of others, must haue much curiosity, more wordes, and most lies, his face must be as hard as the shell of a Tortis, his tongue as sharpe as the quilles of a Porcupine, his heart as vncleane as the stable of *Augeus*, before *Hercules* brought in the riuer *Alphæus* to cleanse it, and therefore this sordide generation should be banisht into Affrica, as *Titus* did Promoters.

SECTION. III.

THe abuse of sundry Theaters here seemes to present it selfe, which were they reduced to their first institution, might heale as much as they now hurt: Among the Romans no womans part was plaid by a man: this was the mischief, the women were Curtisans; neither indeed can it fit matron-like modesty to be Actresse on a Stage; but by this we conceiue, the heathens saw light though through a narrow grate, and if we marke the ancient Tragedies of *AEsculus*, *Sophocles*, *Seneca*, we shall finde the reproofe of *AEsculus*, wherewith he reprooued *Euripides*, for bringing a woman in loue vpon the stage, & for effeminating the mind of the Athenians to haue been most iust, and yet such is mans frailety, he

he that brings in this reproouer, doth euery where abound with obscænity; I grant it is not so comicall as Satyricall, but lust is such a sinne as it can hardly be reprehended without sinne, and hee that will rebuke it, must be first wicked by experience, or by imitation: no maruell then though all Histrionicall persons were infamous by the Romane law, though they changed no apparrell of their sexe, though they played but once, and that without hier; though their part had neither dicacitie nor filthines: For prophane speeches were in those dayes capitall, the Cynicks iudgement also is to be obserued, whose opinion being demanded of Players, answered, the better, the worse, that is the better Players, the worse men; and certainly, the Actors are many times more culpable then the Spectators, specially if their Action be continuall and mercenarie; notwithstanding, if we marke how young men spend the latter end of the day in gaming, drinking, whoring, it were better to tollerate Playes with *Augustus, Vespasian, Titus, Nerua, Traian*, and other good Emperours, then with *Domitian* to cut downe the vines, least tillage be neglected, remembring the verses set downe by *Suetonius* against him:

*Rode Caper vitem, tamen hinc cum stabis ad Aras,
In tua quod spargi Cornua possit erit.*

Well gray-beard; croppe the Vine, yet when thou standst forlorne
At th' alter shall be wine to sprinkle on thy horne.

For it is a Principle in Policie, that the deteining of the multitude by publike spectacles, is a great obstacle to many base and clandestine Actions,

Aristophanes
in his Comedy
of frogs.

Laertius
in the life of
Diogenes.

See Dion in his
life.

and therefore a Player being condemned by *Augustus* for a quarrell at the Theater, answered, if these things be winked at, the people shall haue lesse leasure to inquire into your great actions. It is said of the Mantinians in *Polibius*, that the leauing of their Country Musicke, was the cause why they degenerated into Barbarisme and cruelty: so I feare if all publike sports were restrained, our Country would soone turne to sottishnesse or mutineys.

SECTION. IIII.

AN other occasion of mirth, but hinderance of Vrbanity, is a certaine sport in cruelty, exercised vpon men or beasts: first for men, wee know that among the Romanes whilst Paganisme indured, sword fight was publikely tollerated, whereby sometimes in one day ten thousand were killed; this heathenish or brutish play was abolisht by decrees of Christian Emperors, not much vnlike this, is the delight which we commonly take in innocents, which were kept in auncient time by great men, partly for spectacles of horror and humility; partly for charity: and therefore we haue an old ceremonious speech in our Countrey, he cannot but thriue, that keepes a foole, it may be also there was a respect had to their ability and willingnes to labor, but that men should make sport vpon their folly, which are no more obnoxious to it, then our selues: is an argument of senselesse and vnnaturall crueltie, neither may we commend

mend the immoderate delights in bayting of beasts and Cock-fights, seeing all these contentions came by mans fall, so that, if by accident we behold them, we are thence to draw occasion of repentance rather then of delight, neither yet may we for all that hence inferre the condemnation of hunting and hawking; the former being allowed by *Isack* in his eldest sonne, and both of them being but instruments of taking those creatures, to which wee haue right: and therefore the accidentall sport being seasonably taken by men of ability cannot be disallowed.

C H A P. XII.
New Names of Iustice.

S E C T I O N. I.



Iustice a vertue of giuing ettery man his owne, either Arithmetically by distribution, or Geometrically by commutation and compensation, hath receiued many variable Names: first by tyrannicall power of doing all things at the will of a Monarch, without positie lawes in the Countrey, was a long time held for Iustice; this afterward prooued very preiudiciall, not onely because tyrants made stawking horses of their willes: for it is perilous when men can doe what they will, and will not what they should: but also because there did succeed many Princes either natural-ly

*See Iustin in
the beginning of
his first Booke.*

See Dion and
Herodian in
their stories.

ly, or by education very defectiue, as *Kilparicke Charles* the simple & others, by whose arbitrement, if things had beene moderated and not by Lawes, the Common-wealth must haue suffred shipwrack. Lawes therefore were inuented, and with great industrie perfected, that the actions both of Tyrants might be repealed & of fooles moderated, Example of which we finde in *Caligula*, *Commodus*, and *Pseudantoninus*. The same is to be seene at this day in the Gouvernement of the Turkes, *Preter-Iane*, the Barbarian, and the Russian, in whose absolute Gouvernement Lawes are silent, equitie being destroyed by the rigour of Iustice, and this is supposed to bee the cause, why more excellent men haue beene found in free States, as Rome, Athens, Sparta, then in absolute Kingdomes, because in them the great Pike deuours the Eeles.

SECTION II.

Tacitus in his
historie writing
of Heluidius
Priscus.

BVt although Lawes haue beene most needefull, yet three great defects haue bene found in them, First the swarming of Suiters, for as many Physitians in a Citie, argue much intemperance, so many Pleaders, much wealth, more hatred, most contention. Poyson in physicke is an extreame remedie, because one deleterious poyson is hardly tempred but by one of equal strength: law and war are desperate medicines, and therefore as Informers were much complained on in Rome in the dayes of *Vespasian*,
not

not because they were simply to be taken away, but rather to be diminished in regard of their number and power, and corrected in respect of their fraudulent malice, learned fraud, and dangerous learning, so the overflow of suites and pleaders, and the rancknesse of iniuries in this kind is rather to be lamented then helped, for though the latter be better, the former is possible: now wee ought to frame our wishes according to possibility of things, which were it well obserued, it would bee a cordiall to many, whose melancholy, not the land of *Helbore*, no not *Virginia* now can purge.

*Epictetus in his
Enchyridion.*

SECTION. III.

A Second impotencie is in the execution of laws, when they that might bee most operative Iudges, are too much imployed otherwise in warre or pleasure, the Romane Emperours therefore especially the best, did often personally assist the iudgement seat, yea *Claudius* himselfe, though otherwise overruled by women and seruants, yet was much commended for a iudgement he pronounced: a certaine widdow hating her owne onely sonne, defrauded him of his inheritance, saying hee was a foundling not her sonne, the young man replied, that hee was her sonne, and claimed the land: *Claudius* hereupon commanded the widdow to marry this young man: but shee whether through horror of incest, or hatred of his person, confessed that he was her sonne,

I and

*A child found
and brought up
by her husband.*

The resurrection
of fooles.

and so the land was adiudged to him, and therefore it may be that those bookes *μπαρὰ δόξας*, and *Senecaes Cotakuntosis* were made vpon flatterie against him, not vpon truth: *Luther* in his booke *de sublimiore potentia*, sheweth how a wise Prince is better then all lawes, by a notable example, which was this, one tooke a Noble man prisoner, whose wife came to entreate for her husbands life, he answered, if she would consent to his folly, he should be deliuered, she craued first licence to conferre with her husband about it, which was granted; her husband also gaue her licence to doe it, the next day her husbands head being chopt off, was sent vnto her, whereupon shee complained vnto the Duke of Burgundy, who sending for him, compelled him first to marry her, and then beheaded him, intituling her into his lands and goods: this Act hee preferreth before a hundreth sentences of wrested law: in brieft, those states are most happy, where the supreme Magistrate doth moderate lawes, otherwise vnchangeable, as those of the Medes and Persians.

SECTION. III.

THE third unhappinesse of lawes, is when they are not made altogether in the first foundation, therefore the common wealthes of Israel, Crete, Cybaris, Sparta, Carthage, whose lawes were vniformely made at once by *Moses* from God, by *Minos*, *Charondas*, *Lycurgus*, and *Phaleas*, are preferred before

before those kingdomes, whose lawes haue been framed successiuelly vpon new occasions, for we see no Romane lawes made in the time of a free estate, but vpon seditious compulsion, which howsoever by accident, did inlarge their power, because their mutinies were ended by law, not by sword: yet if wee marke the sequell, we shall finde, that first it was not durable but in warre, being else molested with ciuill broiles: secondly, when it had ascended to the height, it could not be preserued without a Monarchy: thirdly, when the Empire was establisht, it was like neuer long to endure, as both the euent declareth, and by narration of the causes, might easily bee conuincied. To conclude, happie bee the countries, whose lawes are framed with the caution made by *Carondas*, who did ordaine, if any man would change a law made, hee should come wearing a rope about his necke, with which he should be executed, if his new inuention were not found better then the olde constitution: were this performed, interpretation and execution of olde lawes would serue without innouation.

Reade the Florentine history.

See Dion in Augustus.

Diodorus Siculus in his Bibliotheca.

SECTION. V.

DIuers things are pretended to be enemies to iustice, as first the remitting of the rigor of our auuncient lawes, whereby wilfull murtherers were hanged aliue in chaines; but howsoever this seeme to equalize common fellows to them, for as much as

according to the present state, their executions differ not in sense but in shame, yet if we consider all circumstances, we shall finde, first that this death by famine cuts off the ordinary meanes of repentance, because it exceedeth the patience of mans nature, and driues him to vnexpected dispaire, and obstinacie: againe, it shall appeare, that this auncient cruelty would now too much harden our hearts, more then sufficiently frozen ouer with the insensible yse of in-charitablenesse.

SECTION VI.

AN other supposed enemy of iustice, is the practise of Vsurie, which indeed if it be exercised to the poore, or to rich without respect of damage in suing, may be intollerable; but in case of interest when time of payment is neglected, in the state of Orphants, in mutual hazard, or in hazard publike, simply to dissallow it, is to cut of all traffique and societie, for this sinne is rather in the conscience then in the act, therefore no penalty is imposed vpon it by Gods law; true it is, our lawes tolleraten in the hundreth, but the intent, not the rigor thereof is to be weighed, for the clearing of iustice: the imperiall lawes which appointed sixe, eight or twelue in the hundreth, do shew there is great difference in the moderation of these matters, which Prudence onely directs as the loadstone doth the variation of the Pole.

C H A P. XIII.

New Names of Constance Abstinence,
and Shamefastnesse.

S E C T I O N. I.



Auing runne ouer the perfect vertues, it followeth next, we should entreate of those which are counted dimidiate and imperfect, the first is constancie, an appendent to fortitude, which is a perseuerance in doing good with resistance of affection, so that except wee will bee Stoickes, who banish affections specially obstinate, Fortitude is a vertue which should be; Constancie which is: for whilst we liue in this clay, this generation of affections is *Lasctius hederis ambitiosior*, and stickes like a horse-leach, drawing bloud till it burst, but euen this imperfect vertue, is perfectly ouershadowed, first with obstinacie, which seruileth a man to his will so that hee becomes like *Mæcenas*, a thousand times married to the same wife, alwayes iarring, yet alwayes faint to bee reconciled; the ground of this phrensie is, that men will, before they deliberate; first executing the Prisoner, then enquiring of his demerite as men say they doe at Halifax, or as some haue done in religion, first broching a new doctrine, then setting Clarkes a worke to maintaine it by exquisite argument: this obstinacy feedes heresie, as

Thucydides,
lib. 6.

the vapor of the adioyning Sea doth the flame in Mount Ætna, which breakes out euery third yeare, the onely medicine of this fanſie, is *Argumentum a ſuſtibus*, flat violence vpon iniurie, whereof he ſhall finde beſt experience, that dealeth with Mariners, or vntutored Barbarians.

SECTION. II.

ANother ſoyling of conſtancy, is an immoderate kind of ſelfe-loue, ſuch as *Pamphilus* pretends in Arcadia, who though he loued many by a ſucceſſiue mutabilitie, yet proued that he was conſtant, by this reaſon: The thing which I loued was my fancie affecting her, when that fled to an other, ſtill I purſued the ſame fancie, and therefore cannot be accus'd of inſtancie, which is as much as if hee had made himſelfe the Center, and had drawne all lines of the Circle, from the circumference of his actions to that one vndiuided point. By this rule ſome Politicians, all pennie-fathers haue beene ſo guided, that as Lyons and other beaſts are led by the ſent in the night to their pray, ſo theſe by their owne ſelfe-loue are drawne to each deſire and action, ſo that where they find not *bonum coniunctum* as they terme it, they relinquish it as vnſociable.

SECTION. III.

THe second imperfect vertue is abstinence, or continence, which is a temperance with the combat of affections, this combat in case of lust *Diuines* call burning, according to the saying, it is better to Marrie then to burne. Now burning is not onely an assent after abstraction and inelcation, commonly called the first motion and delight, but rather a continuall solliciting of the minde, together with an auocation, from the ordinarie functions of a mans vocation. Here is then the vulgar error, to suppose each tickling of the minde to bee burning, and so to imply a necessitie of Matrimonie, whereas indeede if a man abstaine both from lawlesse actes, and bee withall so laborious in his calling, that hee can (though with some difficultie) repell these fierie assaults, he may be truely termed continent.

Si valeant homines, ars tua Phæbe iacet.

If men be aye in temper iust, *Phæbus* thy Arte shall lie in dust.

If there bee no contention or resistance, how shall a man promise to himselfe, that after *Hymens* rites, he shall not yeeld to his owne adulterous suggestions.

SECTION. IIII.

THe third inchoate vertue is Shamefastnesse, in ancient times much praised in yong men, derided

ded then in olde men, now in both, saue that some haue found a new Name for their Palenesse, at the recitall of their vnrepented villanies, which they haue clothed with the maiden-like robes of blushing. Whereas indeede blushing is but a feare of rebuke for an error, vpon misprision or mistaking, not a dead wannesse for a fault, which a man neuer intends to leaue till it forsake him, this is nothing but the stripes or streaked colours of conscience, *Quae se co verbere torquet*. Like the rods which are made in the clouds, but blushing & fasting are banisht together, the one being accused of ignorance, the other of rigoroufnes: The first was confined to Terra Florida, or some such Countrey, where ignorance of vice seemes to doe more good, then the knowledge of vertue, the latter was shipt ouer into the Ile of superstition.

C H A P. XIII.

The Frenzies of Friendship.

SECTION. I.



Friendship not a vertue, but the reflexion of vertues in two, as being a mutual loue not lurking, doeth change her Name as often as the Sea, which heere is called *Aegeum*, there *Ionium*, elsewhere *Adriaticke*, *Atlantic*, *Persic*, and the like. The first Name, is Loue, which

which like the fish Polypus, assumes the colour of a Rocke, to which it stickes; so doth this, of friendship, here is onely the difference, the fish deludeth other fishes onely, this it selfe principally; but tell mee, what is loue? A Mule is a beast begott of a horse and a shee Asse: so loue is an humour begot betweene wit and idlenesse, and to omit other imputations, it hath borrowed the names of two famous Artes, insomuch that the Artes themselues are almost lost, if some small shards of them had not been digged out of the monuments of antiquity. the first is Musicke, the Theorie whereof is almost abrogated by Arithmetical and Geometrical proportions, so celebrated in *Pythagoras* and his followers, and now layde in *Democritus* pit, where hee buried truth: the practise also of Musicke is deformed by amorous *Lyricks*, whose Sonets are nothing but bellows of contemplatiue lust, of whome may be said what *Iuuenall* sayth of women :

*Hæc faciunt, quibus accendi iam frigidus æuo
Laomedontiades, & Nestoris hernia posset.*

To pretermitt other innouations, the Art of Dancing with the misteries thereof, which was an Appendant of Musicke, is now made the mother of toyes, and whereas in ancient times it serued *Mars*, *Minerua*, *Ceres*, and *Pan*, Warre, Learning, Husbandry and Shepheards, now forsooth Dame *Venus* hath made an impropriation of it.

Satyr. 6.
Set downe by
Sir Thomas
Eliot in his
gouernment.
li. 1. cap. 20. 21.

SECTION II.

THE second Art, which this *Circe* with her wand hath enchanted, is Poetrie, by her Syren songes drawne downe from the toppe of Parnassus, almost to the vale of Tænarus. The Duke of Urbins Painter, being commaunded to draw the shape of *Paul* and *Peter*, drew the face somewhat red: other pointes of his workmanship were commended, but when a doubt was moued of this, hee answered that indeed they were somewhat pale with preaching, but were they now aliue, a vermilion blush would dye their faces, to see the lazic fattnesse of their imagined successors: so I thinke, if a man would paint *Homer*, *Hesiod*, *Aratus*, *Nicander*, *Oppian*, Heroicke Poets: or the Tragedians, *Æsculus*, *Sophocles*, *Lycophron*, or that famous Theban Swan, *Pindarus* the Prince of the Lyrickes, or the Latine Poets, *Virgil*, *Claudian*, *Lucan*, *Statius*, I suppose they should all be painted blushing, to see *Euripides*, *Theocritus*, *Catullus*, *Ouid*, *Martial*, and others, seruing *Venus* in *Mineruas* rayment: if wee consider those heauenly Poets, *Moses*, *Iob*, *Deborah*, *David*, *Esay*, *Habacuk*, or those of a lower ranke, but yet diuine, *Nonnus*, *Apollinarius*, *Serranus*, wee shall see that the most excellent subiectes were selected for Poetrie, that the wisest Princes, holiest Prophets, most learned Priestes, thought themselves honoured by this Arte: but now pardon me you *Manes Homerici*, & *Virgiliani*, shee is now become

Horace.
Malta Dyrcaum
leuat aura
cygnum.

come *Trulla*, I had almost said the Trull of lewde loues, fancies and passions: redeeme her from this shame, if any sinew of *Spencer* be left in you, and let it be a capitall fault *in Virginis choro*, I meane *Pallas*, *Veneris torum* vcl *nominasse*.

SECTION. III.

GRieuous it is, that the wolfe should deuoure the Lambe, but when the Lambe eates the Lambe, what Southsayer would not bee amased? Friendship to be iniured by vice, is euill, but no wonder; but it is a wondrous euill that a vertue, namely Concord, should doe her wrong, yet so it is, some men thinke they should haue concord with all men, friendship with none: by concord they vnderstand peaceable conuersation, vpon respects of mutuall gaine, pleasure, honour; by friendshipp, they fancy a thing in abstract, or rather in the cloudes, a perfect similitude of manners, studies, age, degree, with cohabitation, a thing scarcely to be expected in heauen, where although loue haue *Temperamentum ad pondus* (as they say in Physicke) yet as a starre exceedeth a starre in one of the fixe magnitudes, so soule surmounteth soule in glorie: all the cupps are full of Nectar, yet one surpasseth another in capable quantity: wherefore vpon this pretence, that friendshipp cannot bee more then Celestiall, to abandon the golden linckes of friendshipp, and to vse onely the base coine of common concord, is a greater signe

Sophocles in Antigona.

of suspicion then of vertue, wee doe like the fellowship of Saintes, not onely by the light of faith, but partly led thereto by reason: *Antigona* could say, that shee ought to please those, with whome shee hoped to remaine for euer, meaning thereby the Citizens of Heauen: So if *Socrates* in *Plato*, and *Sybilla* in *Virgil*, doe tell vs that heauen, or Elysium is prepared for good men, wee ought to bee acquainted in this sea, that when wee arriue at the hoped Haue, wee may enioy the ioy of indissoluble friendship: and although concord make a good Citizen, yet hee that wants friendship, is but a bad man, for a good Citizen and a good man are not all one.

SECTION. IIII.

Obscene sacrifices of Pan.

Combinations of thieues, of them that follow the Lupercals, of Rebels, of Heretickes, haue also challenged the name of friendship, as if shee were a Camelion, admitting all colours but red and white; the former being a symbole of modestie, the latter of integrity: Certaine it is, that vnion not of minds, but of causes, makes friendship, else this vertue might be found in *Plutoes* guard, and among the Nymphes that watch about *Acharon*, *Styx*, *Lethe*, *Cocytus*, *Peryphlegeton*, the five loathsome Lakes of hatefull hell: yet so it is, these seeming societies, or rather conspiracies, vsing order in disorder, I meane in the feastes of *Bona Dea*, that

that is of good fellowship, haue made a Monopoly of all neighbourhood, as if the better sort did liue like *Apri singulares & Solivagi*, solitary wandring Boares, whereas these good Wolues pray together, though it may be, they neuer praied but in a storm, in which if *Bias* had beene with them, hee would haue desired their silence, lest that God hearing their prayers, so contrary to their deedes, should as contrary to their wils drowne them in the seas, as they with their wils had drowned themselves in the dead sea of pleasure. But here is the error, they cannot be merry except they laugh a Sardonian laughter, *qui plus Alloes quam Mellis habet*, which turneth at last to wormewood, or rather to the worne that neuer dyes, and the burning wood, whose consumption shall neuer receiue consummation: but the truth is, this violent amity cannot be perpetuall; when Apes sees Nuts, and Serpents Bettany, they leaue their dauncing and hissing concord, and fight a Cadmion fight to winne a bloody victory, where the Conquerour weepes, and hee that is conquered is vndone.

See the Legend
of Phædria in
the 2. booke of
the Fayerie
Queene.

SECTION. V.

THe pluralitie of friends, is not the least Viper eating out the heart of friendship, and yet as *Polygamie* will needes be Mariage, howsoeuer in latter times it is accounted adulterie: so he that hath many friends, thinkes hee hath much friendship. Well,

Dion in his life.

*Herodotus in
Clio.*

** This is Gibon
in the 2. of Gene.*

Adrian said truly, by the multitude of Physicians the Emperour is dead, so I suppose, friendship being distracted like the riuer * *Gingdes*, by *Cyrus* into three hundreth sixtie fve Brookes, to loose both her Name and nature. An old man in the Fable at his death, demanded his Sonne what friends he had, the yong man answered very many: Well said hee, I haue liued so long, and yet haue found but halfe a friend, you therefore for your instruction doe thus: Kill a Calfe and put it in a sacke, goe to your friends and tell them tis a child, whom you haue murthered, requesting them to burie and conceale it, the yong man obeying, found that his friends shooke him off, as a Spaniell comming to land, shakes the water off his haire, then at his Fathers aduise hee went to his halfe friend, who presently assented to it, meane while one of this yong-mans friends accused him, and had sent him to *Charon* before his Father, had not the matter beene discouered, we need not Print the meaning of this tale. Tis plaine, that as he that had his haire halfe Gray halfe Blacke, being Married to a yong and an old wife, the yong pulling off the Gray, the old the Blacke, he became Balde before he was craftie, so hee that diuides his friendship, as the harlot would haue had the child before *Salomon*, may Marrie with friendship by the Popes old Law, for he is aboue seuen degrees from it. We haue read onely of *Dauid* that had two friends, *Jonathan* and *Husha*, but the latter was not his friend, till many yeeres after the death of the former: Some thinke *Augustus Caesar* had two friends, *Mecenas* and *Agrippa*, but the

the former was so garrulous, the latter so impatient, that he had much adoe to shunne the one, and beare with the other. And whereas some make *Pollio*, to be the third, *Dion* refutes that error, shewing that *Pollio* was so cruell, that when *Augustus* came to suppe with him, he commanded one of his seruants for breaking a Christal glasse, to be cast to his Lamprees, that they might deuoure him aliue, but *Augustus* calling for all the Christals in the house, brake them, and saued the seruant, and afterward he demolished *Pollios* house, though hee gaue it him on his death bed. By this declaring that Princes may haue many wel-willers, but few friends, for the friends of great men dwell either at the Citie Trapezus, so called of $\tau\rho\alpha\pi\epsilon\zeta\alpha$, a Table, or at Placentia, so named a *placendo*, but few either at Verona, or Constantia, few are either so true or constant, that they will not hold their friends as men doe Volues by the eares, not able to retaine, and fearing to let goe. Most cleare it is, that the noble paires of friends, *Orestes* and *Pylades*, *Nisus* and *Eurialus*, *Damon* and *Pytheas*, *Scipio* and *Lelius*, *Cicero* and *Atticus*, *Iesippus* and *Fuluius*, and in the Arcadia, *Musidorus* and *Pyrocles*, are no lesse extold by *Ariostoes* two Swannes, *Historie* and *Poesie*, then *Dichotomies* are by *Ramists*, or the quadrature of the Circle, and the Philosophers stone by them that neuer knew them. To seale vp all, we will haue *Catoes* posie in his Ring: *Esto inimicus nullius, vnius amicus.*

CHAP. XV.

Vaine Titles of heroycall Vertue.

SECTION. I.

Cicero. Offic. I.

See Spencer.
lib. 6.

Vertue according to the Stoickes, was diuided into *Cathecon* and *Catorthoma*, that is, into Vertue meane and possible, or Vertue transcendent and heroycall, such as the Scriptures ascribe to *Sampson*, the Poets their Apes to *Hercules*, and our writers to Prince *Arthur*. This vertue hath beene three wayes assaulted, First, by calumniation, for actions done by diuine instinct, haue euer found some *Zoylus*, *Momus*, *Mastix*, or tongue of blattant beast, so called of *βλαπτω*, to hurt. Hence commeth *βλαβη*, dammage, from which it may be, our word Blab doeth fetch his Pedigree. The deedes of *Sampson* are scoft at by many, not knowing with what spirit he did them, as for them that carpe at the acts of *Hercules*, wee pittie their braines, because they vnderstand not the Poets diuine intent, which was to describe a man indued indeede with eminent Vertues, yet not exempt from humaine passions, and therefore they faine him drunke, and mad, and that which is worse then both, so drunke and mad with the loue of *Omphale*, that he serued her in a womans habit. Not vnlike things doe *Homer* and *Statius* ascribe to *Achilles*, neither is *Homers Vlisses* free from all tincture of folly: Yea

Virgil

Virgil the Prince of *Helicon*, decyphering in his *Aeneas*, the valour of *Achilles* in the *Iliads*, and the wisdom of *Vlisses* in the *Odysses*, is not blamed for writing that verse,

*Speluncam Dido dux & Troianus eandem
Deueniunt.* —————

AEneiad. 4.

Who knowes not what followed, and how sharpe-ly hee was rebuked from *Iupiter* by *Mercurie*. But some *Asse* that neuer tasted of the Modals will say, why doe you bring your patterns from braine-sicke Poets? to whome wee shape this answere, not onely these which lie not, because they say they lie; but euen those which cannot erre, haue set downe men of heroycall vertues, yet darkened like the Moone with some blot; therefore as well the sinnes as the vertues of *Moses*, *Sampson*, *Dauid* are registred with the point of a Diamond in the glasse of true history, seeing none can truely challenge that to himselfe, which the *Haskell tree* said in *Ouid*,

*Nux ego iuncta via, quæ sum sine crimine vita,
A populo saxis pretereunte petor.*

I silly Nut-tree bordering on the way,
Which in my life did neuer erre or stray,
With staues and stones in maner rude
Am pelted by the multitude.

Or thus,

I faultlesse Nut-tree ioyned to the way,
With stones and staues am pelted euery day.

SECTION. II.

THE next impeachment of Heroycall vertue is
Apish imitation, to which may be applyed that
of Horace,

*Pindarum quisque studet emulari,
Iuli ceratis ope Dedalea
Nititur pennis, vitreo daturus
—— Nomina Ponto.*

Horace Ode. 2

Iulus, who strives *Pindar* to emulate,
With waxen wings which *Dedal's* arte did make;
He flies in vaine, to giue by haplesse fate,
Names to the *Icarian*, glassie, blewish lake.

We reade of *Salmoneus* imitating *Iupiters* thunder,
and so punished by it.

Aeneid. 6.

Vidi & crudeles dantem Salmonæa pœnas.

By which is insinuated that actions diuine or super-
naturall, are not with emulation to be followed, but
to bee adored with admiration; for this in other
things is most ridiculous, in religion most perilous,
of which hereafter. *Antonius* that would in all points
be *Alexander*, *Alexander* himselfe that would bee
son of *Iupiter Hammon*, *Commodus* for imitating *Her-
cules*, and *Nero Phæbus*, both in finging and driuing
Chariots, are read of with as much laughter being
dead, as being aliue, they were feared with hatred:
Macrinus in Herodian is much condemned for his
vaine persisting in the steppes of good *Pertinax*,
wearing like the Cuman Asse the Lyons skinne, till
the

the stranger that had seene a Lyon, knew him by his eares and braying. *Caligula* would needs imitate *Iulius Cesar* in conquering *Britaine*, and conducting his Armie to the sea side, commaunded his Souldiers to gather shelles, which hee called the spoiles of the Ocean, and binding a few Germanes that neuer fought against him, led them in triumph to Rome; with many other things, which *Dion*, *Suetonius*, and *Tacitus* also, if that part of him were extant, haue reported, not because they should moue the spleene, but that wee may see how Princes haue beene flattered in things so absurde, in so much that *Vespasian* had like to haue beene put to death, because he seemed in some sort to bee weary of *Neroes* singing; and *Corbuto* was killed before hand, because it was thought he would dislike it when he came: and this certainly hath beene the meanes to encrease the insolency of many Tyrants, that once taking a conceite, that they were like some famous Prince; their humour being found and followed by some worse then Crowes, feeding vpon the faults of the liuing, not vpon the carcases of the dead, haue withall cruelty endeauoured to make good their first fancy. *Bassianus* the Emperour thought himselfe so like *Alexander*, that when a Lawyer in a Plea with one of that name, did crie out, O wicked *Alexander*! O the manners of *Alexander*! what shall bee done to *Alexander*? at length in great choler answered, if you doe not quickly cease rayling of *Alexander*, you shall feele great *Alexanders* power. If I should tell at large the like things of *Commodus*, I should write out the

first booke of *Herodian*, and so it may be translated as harshly into English, as *Politian* did phantastically into Latine. To conclude this: If we were at open warres with any Nation, I would wish it no greater plague, then a King with this conceit in his mind; That he were like *Huniades* King of Hungary, or *Scanderbeg* of Epirus, or *Albania*; for this would doe him much more hurt, then if hee thought hee were glasse, or that his tongue were too bigge for his mouth, specially if he had store of flattering water-flies, I meane Amen-sayers, that would saddle and bridle him in his imagination: this would make him as cruell as *Domitian*, as foolish as *Heliogabalus*, and in fine, as madde as *Dioclesian*.

SECTION. III.

THE third shadow of Heroycall vertue, is Nobility, which commonly men grinde betweene two errours; the first is, among the Turkes, Heluetians, and of sundry states-men, which seeme to stand for *Aristocracie* or *Democracie*, the sum wherof is this: *Nobilitas vera est atque unica virtus*, that is, a man is to be accounted Noble onely for his personall vertue: but this ought not to be deriued to the children, till in riper yeares it appeare they doe *patrizare*, or to speake according to *Aristotle*, it be manifest that these be not onely *euzeveis* but *euqueis*, that is, not onely well borne, but well natur'd or witted. This error hath these inconsequences and inconueniences in

*Persius 2.
Satyr.*

Topic. 2.

in it; first, the hope and expectation ioyned with reuerence of the person, is thereby extinguisht, because the like is expected of all: secondly, the care of speciall manner of education is intermitted: thirdly, the naturall forme in regiment of families, which is by dependance from one, is changed to a confused equalitie: this appeareth by the Genealogies, so curiously drawne from *Adam* to the captiuitie of Babylon; first generall from the creation to the flood, and after the flood, till the heads and fountaines of all nations appeare, which are at the least some sequentie two in number; then in speciall forme is set down the line of the Ismaelites, Edomites, Israelites, which things haue not onely a ceremoniall respect to Christ, but also an Historicall and politicke narration, how out of the loynes of the first borne, lines of all people, haue beene perpendicularly drawen: and this hath beene obserued, not onely since among the Babylonians, Assirians, Ægyptians, Arabians, Persians, but euen in latter times among the Troians, Carthaginians: nay, among the Grecians themselves, as appeareth by the infinit petegrees set downe by *Apollodorus*, and *Diodorus Siculus* in his antiquities; for although many things be Poetically feined, yet the plaine song is History, though the fiction be the discant. The like is to be seene also among the olde Latins, the Hetrurians, and the Romanes themselves: *Romulus* ordained three hundred, called *Patres*; *Anchus Martius*, *Tarquinius Priscus*, and *Seruius Tullius* much enlarged the Nobility: vnder the Consuls also it appeares by the fa-

Chro. l. i. the 9.
first Chapters.

See Plutarch in
Romulo.

ble propounded by *Menenius Agrippa*, how the Nobility was reputed, he told the people which revolted from the Nobility, that the stomacke was once forsaken by the members of the body, complaining, that it was idle, and they endured all the labour for it; In conclusion, the stomacke fainting, they likewise quailed, and too late agnised their owne error. This parable so moued the multitude, that they neuer after vpon any mutiny laboured wholly to abolish, but to qualifie and moderate the Nobility: and howsoever in the ciuill warres of *Scylla*, and *Marius*, *Cinna* and *Sertorius*, *Pompey*, *Cras- sus* and *Cesar*, *Anthony*, *Lepidus* and *Augustus*, the Nobilitie was much impaired, yet *Augustus* according to his publicke prouidence, repayred and honoured the Senate, augmenting their Reuenewes, purging their infamies, and at least in appearance, confirming their authorities: And this as it was not neglected by *Tyberius*, so was it mainly respected by *Vespasian*, *Nerua*, *Traian*, *Aurelius*, *Pertinax*, and other Emperours, no lesse worthy of a *Meonian* Trumpet then *Achilles*. The Venetians, Florentines, and they of Genoa haue most curiously obserued the same; but Venice is most famous for it, as appeares by that excellent Epigram:

Not Marke but Mercury doth keepe her warme,

And Sea-God Neptune hugges her in his arme:

Fertill, though unfertill of all good things,

Her Prince a Monarch, and her children Kings.

For the Nobility is interested in the Commonwealth, neyther doe I thinke, that any State, eyther
aunci-

auncient or moderne, can be preferred to it for politicke and discreete Gouvernement: It were laborious to recite, and tedious to heare, how, as when Bees are decayed, they are reuiued by the death of an Oxe; so Nobilitie hath beene often repaired in Fraunce, England, and else-where. When the two Roses in England, the redde and the white, had almost beene made redde with the blood of thirteene set battels, yet care was had by that second *Salomon*, I meane that renowned *Henry* the seuenth, that out of the ashes of the olde Nobility, a new Phoenix might be raised.

SECTION. IIII.

THE second error concerning Nobility is, that birth alone is Magnanimity or Heroycall virtue: this hath sufficiently beene refeld by *Agrippa*, by *Iuuenall*, by *Persius*, but especially by *Maximilians* foole, for when he desired to bring his Petegree to *Noahs* Arke, he told him, that whereas now he reuerenced him like a God, if he came once to the Arke, he should be his fellow; for he was sure, that he also descended from thence. Furthermore concerning this successiue Nobility, these things are obserued: First, that children so borne, seldome enlarge their fathers gouernement, but resting contented with their archieuements, settle vppon their lees: Secondly, these men comming with ease to authority, being trained vp in a flattered education,

*De vanitate
Scientiar.
Saty. 15.
Saty. 2.*

Herodian l. x.

Parcite Philo-
sopho manes Ci-
ceroniani & Syd-
niani.

on, doe easily degenerate to all lawlesse licence; examples of *Nero* and *Commodus* are euident: Nay; *Herodian* sheweth, that this consideration greatly molested *Marcus Aurelius* vpon his death-bed; and therefore both the same *Marcus*, and *Pertinax*; yea and *Augustus* himselfe twice indeede: likewise *Tyberius* and *Seuerus* alwaies in shew, attempted to reduce the Common-wealth to the Gouvernement, by election, not by succession. But although it be true, that sometimes ignorant or euill Princes succede, yet the condition of Kingdomes and Nobility is not alike; for although the King be insufficient, yet his peaceable succession preuents intestine mutinies, specially if the Councillers be wise; and forraine inuasions doe not approach: but when the children of Nobles are weake or wicked; it will be hard to find a domesticall remedie: Thirdly, we find a Common-wealth not to be durable, where links of order are not equall in proportion of dependance, for in nature we see, that the Elements are ioyned by *Symbolization*, the ayre to the fire by warmenesse, the water to the ayre by moysture, the earth to the water by coldnesse; but where Nobles are without regard of vertue, there is no descending by stayres, but eyther a Peasant or a Gentleman, a Dolphin or a Dog-fish, an accident or a substance: Lastly, meere Nobility is commonly the ruine of the family; for hee that is noble without vertue, proues ignoble by extraordinary vices of his owne, or deuises of others: wherefore it is expedient that the Temples of vertue and honour be built together

as

as it was in Rome, and that euery man take great birth, to be an obligation of vertue made vnto him: It was ominous in *Xerxes* Armie, when a Mare brought foorth a Hare, for it was a signe that his great Army should be surpris'd with prodigious cowardise: no lesse monstrous is it to see *Thyrsites* come of *Achilles*, to see *Samias* *Ninias* the sonne of great *Ninus*, drunken *Cambises* of sober *Cyrus*, and *Marcus* to whom *Cicero* dedicat'd his Offices, to liue as much baselyer then his father, as his father did more honourable then his Auncestors: Who mournes not to heare the two sonnes of *Tamberlaine* more inferiour to the meanest, then hee was superiour to the best: it is a grieve to a Prince, when necessity inforceth him to fill his Councell-Table and places of trust, with men of meane discent, whilst the Nobility clayme their fathers titles and titles of honour, and yet are neyther sent to warre, nor rule in Iudgement; as being eyther vnable or vnwilling: but in our land there be no Wolues, and I hope neyther Owles nor Asses: we detest the Bull of *Pius Quintus*, that laide this imputation vpon vs, whether vpon error or wilfully we know not, but certainly we haue had, and haue many buds of true Nobility, which haue brought forth the fruites of Magnanimity and heroycall vertue.

Iustine.

C H A P. XVI.

New Names of Arts.

S E C T I O N. I.



He moral Vertues being handled, it remains to treat of the intellectuall, which commonly are reckoned five, Wisdome, Vnderstanding, Science, Prudence, Arte. But I know not by what infelicitie, Art and Science, haue vnder their names comprehended the rest, as the Romane Legions in the dayes of the Emperours, were grown into disordered numbers, so that one contained the quantitie of many, before ordained in the time of good Militarie discipline. Arts are of sundry kinds, some instrumentall, Grammer, Rhetoricke, Logick, but these three are speciall, the generall bee *Historie* and *Poesie*, the others bee principall, and they are either *Contemplatiue* or *Practicke*. The former is diuided into *Metaphysickes*, *Physickes*, and *Mathematickes*, vnder the last whereof, are comprehended *Arithmeticke*, *Musicke*, *Geometrie*, *Astronomie*: The latter be parted into *actiue* and *factiue*, *Actiue* be *Ethicke*, *Oeconomick*, *Politick* vnder which is the *Ciuill Law* and *Art of war*. The *Factiue*, are all mechanicke Arts, as *Medicine*, *Husbandry*, *Cooke-rie*, *Building*, *Armorie*, *Cloathing*, *Shipping*: Now to tell the false names of these, would require a tenth Mule

Muse or an other *Scaliger*. In whom *Salust* said, was the Babylon of learning: First Grammer hath got a new name of *Critickes*, who haue found out the blessed Arte of changing words, when they vnderstand them not, to whom may agree the censure giuen of *Erasmus* by *Lipsius*, *Magnus Erasmus fuit, maior fuisset, si minor esse voluisset*, And I thinke the Authour of this censure, if hee dissembled not in his Notes vpon *Tacitus*, as he did in his Booke *De Constantia*, was not a little sorie of his time torne in these toyes. For that which the famous Geographer of England said of Norfolke-men, that they striue about tittles in Law when Titles faile: May as truely agree to these Crickets, I should say *Critickes*, who fill their Bookes with *Varia lectiones*, and tell you a long storie where they borrowed this Manuscript, wherethey saw that Monument, how this coniecture may be good, those commaes may be turned into colons, and colons into periods, but I am wearie with speaking of them.

Dubartus.

See *Sauils* Notes upon a place of *Polibius*, in the end of his Notes of *Tacitus* Historie.

Camden in his *Britanie*.

SECTION. II.

Rhetoricke now banisht out of Turkie, as it was out of Sparta, hath alwayes claimed the name of Patronage, whereupon some imagine our Lawyers to haue bene successors of the ancient Orators. True it is, that many Pleaes are found in *Tacitus* against Senators that gained by pleading, but there also they are refuted. Neither can I but agree to

*Juris prudentes
vocantur iure
prudentes.*

that saying of *Littleton*, that good pleading is a thing most honourable, rayling and delayes haue beene the staines of this profession, some haue beene accused for falsification, some for *Ambo-dexters*: But we may not blame the vse of the calling, for the abuse of the men. The Diuel was an Angel, *Balaam* a Prophet, and *Judas* an Apostle. Though some Lawyers haue beene thought to haue beene lyers, yet *Fitz-harbert*, *Ployden*, *Bracton* and *Stamford*, cannot without great malice and parcialitie, receiue these imputations, and certainly in the Apologie of Rhetorician Lawyers, it may bee said: First, that if they should not vse much volubilitie of tongue, the multitude would not admire, and so not reuerence them. Secondly, where the sound of Warre is not, there of necessitie must bee either mutinies, or Law. Thirdly, if Law were not costly and tedious, and like the vpper Mil-stone, as *Vsurie* is compared to the neather, the vulgar sort which are as malicious as Witches, would vse Lawes frequently, as foote-ball play, or dauncing about a May-pole, and therefore this may bee as good an instruction to them, as that which a merrie man said, hearing there were many things to bee decreed in Parliament against Ale-houses: I warrant you quoth hee, it was at the motion of some Lawyer, for a dozen of Ale would end more Suites at one sitting, then would bee spun ouer in three Tearmes. Fourthly, the multiplictie of Cases, doth of necessitie imply many querkes, and therefore the *Rabbins* haue found many quiddities in *Moses* law vpon the like occasion: Nay, suppose the Alche-

Alcheron it selfe, were it not ruled by barbarous severitie, would admit endlesse scruples. Lastly, if the Law were not full of ambiguities, witte, experience, eloquence, should haue no place: onely it were to be wished, that the Orphane, the Widdow, and the needy, should not by delayes & *dimurrurs* be deluded. I should speake of Logicke and Poetrie, but vpon other occasions I haue before treated of them, onely this I will adde, I doe heartily wish that some great *Mecenas* would maintaine perpetuall professors of those two Arts, as also of Rhetoricke, and Mathematickes in the Academies, for then wee should not be scorned in foraine Vniuersities.

SECTION. III.

History the witnesse of time, and the memory of truth, hath also receiued much obscurity, first, by the neglect of Chronologie, which among the Grecians is obserued onely by *Diodorus Siculus*, for *Thucydides* writes but of a small time, so doth *Xenophon* that supplied him. *Polybius* is almost all lost: againe, many fables haue beene inserted, as appeares not onely in *Herodotus*, but euen in *Plutarch* and in *Liuius*; yea our Ecclesiasticall story hath beene found full of lying Legends, besides this the, desire of Faction greatly Eclipsed the light of story, of which our moderne Chronicles are sufficient testimonies, also the study of inserting too many orations, things indeed reprobued by *Diodorus*, *Iustine*, *Herodian*, haue

hindered Authors from inquiring into more matter, and so haue starued the studious Reader, the ignorance of Geographie hath beene no lesse impeachment to the glory of History: there bee also accidentall miseries much to be deplored, as first the cruelty of vnlearned Tyrants, which haue sacrificed to *Vulcan* so many labours of *Minerua*, as also that Readers and professors of this Arte, haue not beene dreamt of in our Vniuersities, much lesse maintained and honoured: for he that will bee a good Historian, must let all other ploughes stand still whilest he liues.

SECTION. IIII.

THe science Metaphysicall is like a man, that hath a Spanish gesture, an Italian eye, a Dutch swallow, an Indian breath, a Negroes Venerie, and a French suite, for it hath borrowed some plumes from Logicke, some from Diuinity, some from Physick, the lands are not out of finall recouerie, therefore may be sued for: in a word, this science is *non ens*, a vacuity without a body, a name without nature.

SECTION. V.

Naturall Philosophy, were indeede a thing, and not a name onely, if men spent not their time, all in the Generals of *Aristotle*, neuer descending to the par-

particulars in *Gesner*, and to the practise in *Galen*, for certaine it is that Physickes without Physicke are clouds without water, and Physicke it selfe without knowledge of birdes, beastes, fishes, and creeping things is lame and barren: here also the want of Readers in perpetuity, were to bee renewed, if eyther liberall men were learned, or vnlearned men would belieue the skilfull; but alas, there is a frost of charity, and the yce of Auarice hath so couered ouer the water of Liberality, that the fishes in the riuer Helicon, are in as bad a taking, as those in the great frost, when the verse of *Virgil* was verified.

——— *Caduntque securibus humida uina.*

SECTION. VI.

THE Mathematicall Arts, were it not for Melancholy and want of maintenance, would not be naked names, but things of ease and vse: of Musicke I spake before, Arithmeticke is no more inquired into, then that it may be a band to couetousnes: Geometrie with the Optickes, and Astronomy are too laborious and costly for our idle and needy age, so that mad men and Mathematitians, Alminack-makers and lyers are almost confounded.

SECTION. VII.

ETHickes and Politickes haue beene handled before, the Arte Oeconomicke is partly swallowed

ed vp in Diuinity, partly couered vnder the winges of Auarice, but with the pretence of frugality: the true practise thereof in Education of children is little knowne, lesse regarded, for the rich will not, the poore cannot bring vpp their Children, as they should, so that our present lazinesse and ignorance, are truer then Prognostications of our barbarisme, Atheisme, and ruine.

SECTION. VIII.

ARtes Mechanicke or Faëtiue, are flubbered ouer with many neglects or curiosities, tillage by the couetousnesse of a few is made a trade of beggerie, Cookery by the daintinesse of some, is become a Stewes of Luxurie; the Art of Physicke otherwise most honourable, profitable, pleasurable, by the vnlearned, idle, hasty, cruell, couetous dispositions of many, is abased among the multitude, as if it were a trade of Butchers or murtherers: Architecture with Geometrie is decayed, Armorie by too much peace is growne rustie: of Vestiture, we spake before: Shipping onely and Marchandise now remaine in better case then other trades, for indeede one Mechanicke Arte hath deuoured all the liberall, as the Harpies did *Aeneas* supper.

Aenei lib. 3.

CHAP. XVII.

New Names of false Religions.

SECTION. I.



When all Creatures had beene fram'de—

*Sanctius his Animal, mentisque capacius altæ
Deerat adhuc, & quod dominari in cætera possit.*

Metamor. lib. x

So all Arts being handled, sacred Diuinity remayneth, which as it is most pure and Angelicall, so being corrupted becomes most diuelish: the maine corruption thereof is called false Religion: and of this kind, the first was Paganisme, Hellenisme, or Polutheisme, for which Egypt was infamous, as the Poet saith;

Omnigenumque Deum monstra & latrator Anubis.

*Hellenisme belonging to the
Greekes, that
worship many
Gods.*

Aeneid. 8.

The greatest couzenage in this kind, was of Oracles, as that of Dodona, where *Iupiter* answered, striking the Caldrons with a siluer wand: that of *Iupiter Hammon*, in the confines of *Ægypt*, that of the Trees of the Sunne and Moone, speaking partly Greeke, partly Indian: that of Delphos, where a woman of fifty yeare olde answered, sitting vpon a brasen three-footed stoole, in Greeke verse: that of Latona in Butus a City of Egypt: that of Amphiaraus in *Trophonius* denne: and of late dayes the Oracle that answered *Mottenzuma* a King in America: for although at the death of Christ, Oracles did generally cease, as appears by *Plutarch*, yet it is plaine

*Curtius in the
life of Alexander.*

Plutarch in his
bouke of Epsilon
& Iota.

See Tacitus hi-
story.lib.4.

Toby Mathewes
Sermon on good
Friday.

by the storie of *Julian*, as also by *Dioclesian*, and others, that sundry particular Oracles did remaine: the Collusions herein were manifold: first the Priests often answered in steade of the Oracle, and so spake feelingly as men of good gifts. Secondly, the Diuell perswaded the people, that hee was a God, and so commaunded many both cruell Sacrifices, as the offering of men in *Scythia*, & obscene customes, as of *Ceres* in *Eleusis*, *Isis* in *Egypt*, *Bona Dea* in *Rome*: Thirdly, it was pretended that things future were told, when indeed the predictions were doubtfull, that might strike sayle according to the winde, or were drawne from Nature, as from Physicke and Astrologie, wherein the Diuell is not a little seene, as being a spirit, and of long experience, or were taken from the Scripture, as answers giuen to *Alexander* concerning his victories, were taken out of the eight of *Daniel*; or lastly were knowne by some commission: thus *Sathan* might easily haue told the destruction of *Ahab*, which hee was enioyned to procure.

SECTION. II.

THE second illusion in Paganisme was vsed by Law-giuers, thus *Minos* pretended that he had conference with *Iupiter* about his Lawes, *Solon*, *Lycurgus* and *Charondas* with *Apollo*, *Phalcas* with *Saturne*, *Numa Pompilius* with the Nymph *Aegeria*, *Diodorus*, and *Pliny* also would haue vs beleue that

Moses

Moses vsed the like art in promulgating his lawes, but we haue learned better things : The ground of this fallacy was, that man by nature acknowledging a Deity, is by no obligation so firmly bound, as by some Religion true or false.

SECTION. III.

A Deceit like the former, was much vsed in matter of warre, when was deuised that Verse of *Thucidides* :

Doriacum veniet Loimo comitante duellum.

Or in Greeke thus:

ἐξ ἑωριακῶς πολέμου καὶ λοιμοῦ ἀμείψω.

Some read *Limos*, that is famine and not plague, but the truth is, it was deuised after the euent, as such thinges are accustomed to be done : so *Codrus* king of Athens being slaine, the Lacedemonians left the warre of *Attica*, being deceiued by an answer, wherein they were forbidden to kill the King of Athens : which thing, as I suppose, was craftily broac'ht by *Codrus* himselſe, meaning to die for his Countrey; for the rumour being diuulged abroad, that if the King died, the Lacedemonians should depart without victory: the King in the habite of a Faggot-carrier entring into the hoast, and brawling with a Souldier, was by him slaine, who stripping him, and finding that he was the King, filled the Armie with a vaine superstition, whereupon the warre ended. The like is to be found in *Scipio* the elder, at the siege

Thucid. lib. 2.

*These last stories
are in Justin,
Liuie, Florus.*

of new Carthage in Spaine, who hauing learned by certaine of the Country, that the Riuer had a high water about noone, tolde his Souldiers in the morning, that in his dreame he had seene *Neptune* standing vpon the water, and promising him that he would make it encrease about noone, so that the boates approching to the City, they might scale and winne it: the Souldiers at noone seeing the Riuer to rise, some subtile persons also giuing it out, that they saw *Neptune* with his three forked mace vpon the Riuer, flew vpon the walles, and tooke the chiefe City of Spaine the first day of the siege. The most excellent in this Kind were *Sertorius*, and *Eunes* a bondman: the former kept a tame white Doe, which he made his Souldiers beleue was *Diana*; by occasion whereof he wonne many victories, against his Countrey-men the Romanes in Spaine; the other perswading diuers, that hee had spoken with the Goddesse of Siria, holding in his mouth certaine little Walnut-shells with *Aqua-vitæ* in them, did seeme to spit fire as he spake, and so wan that credite with many, that he stirred vp that great seruile war against the Romanes. In a word, the greatest Stratagem of warre, in those dayes, was some superstitious opinion bred in the hearts of fooles, and maintaine by the tongue of the wiser:

SECTION III.

A Fourth coufenage in Paganisme, was in Images, which they made the people beleue, could turne

turne their eyes, sweate, and shew many like prodigies; the ground was, they thought they could doe miracles, the greatest part herein was iugling, and deuises by hidden Instruments; besides, it is certaine that the Diuell can doe wonders, though not truely miraculous: yea will some say, but he brought a foure-folde winde vpon the house where *Iobs* children feasted: We might answere, that there is a winde called *Ecnephias*, wherein three winds concurr, which a spirit might turne about and make it seeme foure; but we answere, that indeede it stroke the foure corners of the house, though it were but one winde, which action though it exceede the nature of the winde, yet it well agreeth to the naturall force of the Diuel: they adde further that the plague in Egypt came with sending of euill Angels; some say, tis meant thus, Messengers of euill, meaning *Moses* and *Aaron*, but taking it to be meant of Diuels, as it is intimated in the 17. of *Wisd.* we say, that they may adde terrour, and hast to the pestilence, but can not send it in an instant: what thinke you then (say some) of men turned into wolues, as *Nabucadonosfer* was into a beast, and the daughters of King *Prætus* into Kine? we say it was a kind of melancholy, wherein men thinke themselves to be beasts: Againe, we thinke that plague was inflicted vpon *Nabucodonosfer* by God, not by the Diuell. Further they alledge the casting out of Diuels by euill men, but we say, eyther they cast them out by consent, not by miracle, or that wicked men may doe miracles, but the Diuell being actually damned, cannot: lastly, they

Psal. 78. 49.

Matth. 12. 27.

Apoc. 13. 13.

adde the things done by the Magitians of Egypt, or to be done by the Beast, but these are apparitions and not reall.

C H A P. XVIII.

The Impostures of Turcisme and Iudaisme.

S E C T I O N. I.

BEsides Paganisme there are two other false Religions out of the Church: First a great and generall Apostacy, then *Iudaisme*. the Apostacie was begunne by *Mahomet* one of the finest Iuglers since the creation, he was a Mungrell, borne of an Ismaelite, and a Iewish mother: he pretended the study of coniuring tenne yeares, and hauing married his Mistresse, which was very wealthy, by drunkenesse (as it is thought) falling into the falling-sickenes, when she rebuked him, as if he were a drunken beggar, he meaning that she should publish what he sayed, intreated her to conceale it: for as a Riuer stopped, growes higher aboue the bankes, so there is a generation called Women, which being desired to be silent, will tell it more liberally; he told her then to this effect: Haue you not read that *Daniel* was sicke when he saw the Angel? It is the Angel *Gabriel* which appearing to me, thus astonisheth my senses; she promised silence with her tongue, but

but not for her tongue with her heart: At the next Gossips meeting, she told them her husband was a Prophet, and so from women it went to men: in the meane while *Mahomet* had taught a Doue to picke corne out of his eare, which he said, was the Holy Ghost in the likenesse of a Doue. About the necke of this Fowle, he put a plate with golden letters, to this sense; Let *Mahomet* be King: the simple Arabians which had lately reuolted from *Heraclius* the Emperour of Greece, because his Muster-Master being demaunded paye, had rudely answered them, saying, we haue not enough for our Greekes and Romanes, and shall these dogges craue their hyre, immediately elected *Mahomet* their king, who thereupon crauing, as it were from heauen, that he might haue some excellent lawes to rule them by, commaunded them to goe into the Wildernesse, where suddenly a Bull, or (as some thinke) an Asse came out of a Denne, with a booke of lawes tyed about his necke: This beast hee had taught to take bread from his owne hand, and these Lawes himselfe had framed, with the ayde of one *John* a Monk, and *Sergius* a Nestorian: this booke at this day is called the *Alcheron*. His other pranks I will not recite, as being at large repeated by *Fox*, *Smith*, and others.

An Hereticke denying the God-head of Christ. Smithes booke called Gods arrow against Atheists.

SECTION. II.

AND as this Sect was bred by fraud, so it was fed by deceite, as it may appeare by the poysoned doctrine

doctrine, vomited out in the Alcheron: First, they teach that a man doing good workes, may goe to heauen, of what Religion so euer he bee, but euery man must destroy the aduerse Sect with fire and sword to increase his owne. The first clause is the true effect of Atheisme, the latter doth make them affect all their bloody conquests, and therefore at their death they giue Legacies and stipends to Soldiers, for the inlarging of the Sect of *Mahomet*: Next they teach, that they pray to *Mahomet*, to commend their Prayers to God, and so say they, you should do to Christ, as being but a holy man, and not God, as was *Mahomet*: this was the deuise of *Sergius*, who was a *Nestorian* as was said. Besides they teach *Polygamie* to bee lawfull, and punish Adulterie with death. I know not whether they doe better in the latter, or worse in the former, but sure it agrees with reason. If a man haue fower wiues, and as many concubines as he can keepe, for so much is allowed by that law, if yet hee will commit Adulterie, hee is not worthy to liue. Furthermore, they abhorre Swines flesh and Bels, the one to please the Iewes, the other to displease the Christians: They allow also Circumcision, but in the eight yeere, not on the eight day. Lastly, Friday is their Sabbath, that they might differ both from Iewes and Christians. Thus from a mungrell *Mahomet*, came a mungrell Religion, compil'd of Names, shadowes and impostures.

SECTION. III.

I Vdaisme also is tainted with the like errour of Names, for in three things they differ from vs. First, they haue feined such a Messias as is beyond all Poetrie, of whom this is the description. *Enoch* and *Elias* shall come againe, and prepare for his coming, he shall be a man onely, not God, at his coming hee shall deliuer the Iewes from the power of all Nations, and shall bring them to Ierusalem, which hee shall repaire with *Salomons* Temple, and there offer sacrifice, and restore all the ceremonies of *Moses*. Likewise, all the fathers shall then rise from the dead, and liue with the Messias, who shall make a feast with the flesh of *Leuiathan*, which is a kind of great fish, wherof onely two were created at the beginning, one presently killed and salted against this feast, the other to be eaten fresh. This Messias shall die, after a while the last resurrection shalbe, if you ask them of the weekes of *Daniel*, they will agree like the Chaldrons in *Dodona*, like the Bricklayers of *Babylon*, or like our common makers of Almanackes, tis no maruaile though it be said, that a Vaile is drawne ouer their heart, otherwise it were not possible for a man to dote vpon such olde sicke mens waking dreames: next, they differ in their practise of vsurie, by which, they thinke they may vse vs, as the Athenians did the *Ægenets*, whose right thumbs they cut off, that they might be vnfit to sayle: they thinke it lawfull for them to take any forfeiture, be it neuer

O

so

See Iob. 40. 41.
Chap.
And the Iewes
vpon them.

Cicero. 3. lib.
Offic.

so vnequall, any morgage, any pawne, they are not afraid of that wenn which we call ἀνατοκισμος, that is vsury vpon vsury, no they dread not to take ten in the hundreth for a weeke: their pretence is, because wee are strangers, as if wee were all Cananites, or some of the seauen Nations, which were as well to be opprest by vsury, as to bee rooted out by *Iosuah*: and marke this in them, that whereas in ancient time Publicans and Sinners were counted as all one amongst them, now themselves are the Publicans or Tole-gatherers of the great Turke: Lastly, they allow Polygamie aswell as the Turkes, but are circumcised vpon the eight day.

SECTION. IIII.

*Et quicquid
Græcia mendax
audet in
historijs. Iuuenal
Sat. 6.*

THeir practises are no lesse entangled with error then their doctrine, for, first they deuised certaine books of Tradition, called the *Talmud* and the *Chabala*, wherein are more lies then in *Lucians* true story, more then euer the Grecians deuised, and yet these are so obstinately maintained, that if any of their Children shall but incline to heare our reasons and bookes, they will not sticke to hurle them into hote furnaces: Againe, they haue such an inueterate hatred against Christ, that in contempt of him they will crucifie Children vpon Good-friday: besides if the husband or wife turne Christian, the Iudayfing party maryeth another. Lastly, their wondrous skill in wresting places from vs by false inter-

terpretation, as it can bee ascribed to no other thing then their endlesse diligence (for they haue set downe how many letters and points there bee in the Bible, and how oft each is repeated, yea, many of them can recite the whole context without booke:) so it is a great cause of their obstinacy, which is also confirmed partly by our ignorance, partly by our diuisions.

SECTION. V.

NEyther may wee thinke, that onely circumcised persons are Turkes and Iewes, many with vs baptized maintaine both Sects in their liues. The Turkes thinke a man may bee saued in any Religion with good workes, and haue not wee men at their death that are to chuse their Religion? Doe not many thinke they may be saued, though they liue as ill as hee, that determines neuer to repent till hee die, though they eate as if they should die to morrow, and build as if they should liue for euer? The Turkes denie the three persons, and we beleue them not, because we know them not: they hold *Polygamie*, but punish *Adulterie*, we the contrarie. The Iewish vsurie, malice, and lying, *iam gentilitate sunt donata*, they are become Gentlemen, *O vngentle gentiles*. Is not this to harden the Iewe, and to awake the drowfie trumpe of the Turke? either liue according to your Baptisme, or else be Circumcised: If you would but keepe your words as well as they, wee would not

complaine of your deedes, but were Iustice as speedie with you as with them, wee would say, *redeunt Saturnia secla.*

C H A P. XIX.

The Dreames of the Grecians.

S E C T I O N. I.



Reece the Epitome of the World, Athens of Greece, so it was in ancient time, but now it is the slaue of slaues. The wild Boare hath entred into her Vineyard. The Turke in the great Temple of Constantinople, tyes Lyons and Beares, and other wilde beasts, which he feedes with the flesh of the Greekes and other Christians. Their children are Tithed to bee his Vassals and Ianizaries, which afterwards proue the most sauage enemies to their Countrey, the rest are forbidden to learne liberall Arts and Sciences, as *Iulian* also forbad the Christians. Their daughters are taken to be Concubines to the Turke, all ancient Lawes, diuine and humane, are now bridled by the will of a Barbarian: the most wise, wittie, actiue Nation in the world, is subiect to the most cruell, vnlearned, vntractable, and vnfatiable Goernement. Where be now the Oliues of Arhens, the Swans of Thebes, the pleasures of double Sea'd Corin-

Corinthus, the liberties of Laconia? Where be the houses of *Elis*, the horsemen of Thessalia, the footmen of Macedon? Where be the Palmes of *Epirus* now cal'd *Albania*? My belly my belly, I am pained with griefe, the famous Nation, spectacle of all wisdom, where were the seven golden Candlesticks, to which Saint *Iohn* wrote, now is in the yron Furnace, and serues in Bricke and Clay, vnder a farre more fierce, fell, and felonious *Pharaoh*.

Fellonia est quod sit animo fellio.
Bracton.

SECTION. II.

THE cause of this wofull miserie resteth to bee inquired, some say it was because the Greeke Church brake downe Images, other because they could neuer indure the Popes supremacie: Others that because in the dayes of *Gregoric* the ninth, they reuolted from the Latine Church, but these opinions smell too much of the Babylonish Bricks, which all the water in Tybris cannot make white and sweete: Some ascribe it to the iarrs and broyles betwene the brethren, about the Empire of Greece: Some haue accused *Constantine* the Great, for remoouing the Imperiall seate from Rome to Bizance now called Constantinople: As also for disfurnishing all Europe of their ordinarie Legions, by which each Border was kept from inuasion, these causes are true, but they are too low. Phisicke saith, that all rhume comes from the crowne of the head, so say we, all trouble in a Nation comes from some sick-

According to the proverbe.
Laterem lauas.

*Aufine ad Quod
ult deum.
Epiphanius in
heresibus.
Daneus upon
the same.*

Libro primo.

*An Epistle of
Epiphanius
translated by
Jerom.*

ness in the head, this Church and people alwaye were full of fancies and heresies, within fower hundredth yeeres after Christ, there were noted eightie severall heresies in that Countrey, but euen at this day their Dreames are many, though their troubles be not Dreames; but their Dreames are these: First, they will not worship Images, least they should seeme to agree with the Romane Church, and yet they will adore Pictures: This is not vnlike certaine pleasant men in *Suetonius*, who would seale bonds, thus, *Caio Cesare & Iulio Cesare consulibus*, whereas *Caius Iulius Caesar* was but one man. But *Bibulus* his fellow Consul was counted a gull, and a Cypher according to the Verses.

*Consule sub Caio factum hoc & Cesare nuper,
Nam Bibulo factum Consule nil memini.*

This done, *Caius* and *Cesar* Consuls were,
For vnder *Bibulus* nought done we heare.

So these men know no Idoll called an Image, but yet they runne a whoring after idle Pictures: when *Epiphanius* rebuked the Vaile at Anablatha, because it had onely the figure of a man vpon it, thinke wee that Images and Pictures did not seeme equally idle Idols vnto him?

SECTION. III.

AN other dreame of the Grecians is; that they acknowledge the proceeding of the holy Ghost

Ghost from the Father, but not from the Sonne: their Bulwarke is a Bul-rush; their staffe is a staffe of reede, which who so leaneth on shall fall, and the Cane shall runne into his hand: but what thinke you is their defence? trickes of Philosophy, which are like the lances of the Pigmies: it is saide that *Empedocles* was burnt in *Ætna*, whilst he curiously inquired into the mysteries thereof. Oh, but this is a greater mountaine of fire, this is higher then the highest *Alpes*, then *Caucasus*, then *Paropanifus*; higher then *Mount Picus*, nay higher then the heaven of heauens: this mountaine burneth more then *Ætna*, then *Vesuius*, then *Hybla*, nay then *Hell* it selfe; if men dare so presumptuously looke against the Sunne, that are no Eagles: it is saide when *Augustine* was writing of the Trinitie, he saw by the sea side a Childe digging a little hole in the ground, and taking water with a spoone out of the sea, to poure into this hole, the childe being demaunded why he so did, answered he would lade the whole sea into it; hee replied, the sea is too great, the hole, the spoon, and thou too little; to whome the childe answered, so art thou vnable to write of the Trinity, and so vanisht: but I feare my waxen wings will burne, if I flie too neare this glorious Sunne, and therefore I leaue the Grecians to their Phaulosophie.

If *Plinie* fable not in his seuenth booke of naturall historie.

Euill wisdom.

SECTION. III.

A Third Greekish dreame which keepes them still in their Lethargie, as if they slept vpon a bed of

Especially in
Russia.

of Mandrakes, or had eaten the graines of *Requies sancti Nicholai*, which Saint the Greekes so much worshippe: this dreame I say is, that they read their Liturgies in strange tongues to diuers of their Churches. In Russia at this day they read the Bible in Slaunonian, which the common people vnderstand not: so the Iewes reade in Hebrew, whereof many thousands of that Nation know not a word, what is this but to plucke out *Sampsons* eyes, & to make him grinde and play vpon a Harpe: we haue a fable that the Dragon fighting with the Elephant, pluckes out his eyes, and so seazeth vpon him: the eye of the people is Gods word, which if it bee read in a strange tongue, is like the eye of *Pentheus* when hee was mad, who thought as *Virgill* sayth,

Et geminum Solem, & duplices se ostendere Thebas:

Metamor. lib. 3.

This is a famine like that of *Tantalus*, *Semper eget liquidis, semper abundat aquis*, or like that of *Narcissus*, *Exigua prohibemur aqua*: for this people dayly handleth the Bible, and yet knoweth it not, and are like those men which were with *Paul*, who saw the light, and heard the sound, but neither saw the person, nor vnderstood the voyce, or like the thirsty glutton in Hell, who saw *Lazarus* in *Abrahams* bosome: these politicke Churchmen are like *Vespasian*, who inuading the Empire, first made sure of Alexandria, where were all the Garners of Rome, that he might make the Romanes yeeld for feare of famine: these men forestall the bread of God from the people, but the people shall curse them.

Pro. 11. 26.

SECTION. V.

HERE I may take vp the complaint, which *Scanderbeg* the King of Albania did vse in his life time, which was that Kings of Europe did not agree to that ouerthrow of the Turks, which agreement howsoeuer it found ill in the eares of Polititians, who remember the saying of *Scipio Nasica*, that if Carthage were destroyed, the Romanes should haue ciuill warres, the verity of which speech was confirmed by *Scylla*, *Marius*, and other firebrands of the State, yet without question, it is not alone to be imputed, to these and other such deuises of men, but partly to onr iniquities, which make vs partly vnworthy to so noble an enterprise, as killing the Erimanthean Boare by *Hercules*, *Calidonian* by *Meleager*, the *Tarentine* by *Pisistratus*; partly to these dotting dreames of the Grecians themselues, out of which they cannot yet be awaked by the shrill trumpets of wofull warre, and the yron whippes of long and loathsome seruitude, but still they sleepe on both eares, as if they had taken *Ladimum Paracelsi*, to be made Eunuches before they wake; well, *proximus ardet Eucalegon*, our wall is the next, and it is to bee feared, that Greekish lying errors, drunkenesse, inconstancie grow both rise among vs, and the better nourished, by how much wee exceede them in wealth, peace and liberty: the Iewes that were Gods people, are now runnagates for all their boasts of religion, and the Greekes that haue beene Conque-

rours are now bond-men, for all their boasts of learning: these patternes are pensiled out to vs, not that we should insult ouer their present, but consult against our owne future miserie, and learne by their dreadfull and cruell yoake, to beware of the lees of lazinesse, and the lyes of heresies, and not to suffer *Cadmus* or *Iason* to sowe the Dragons teeth in our land: that is, the subtile seedes of endlesse enuie and restlesse contention.

C H A P. XX.

The Wolfe of Romulus.

S E C T I O N. I.

Plutarch in Romulo.

Liuius. Dionisius Halicarnassensis.

Virgil in the end of the 8. booke of his *Aeneid*.

Iuuenal. Sat. 4.



Romulus and Remus as the Fable goes, were nourisht by a shee Wolfe, indeede by *Laurentia* the wife of *Faustulus*, which woman obtaine this worthy Title for her vnchaste and cruell behauour: certes, what she was I know not, but this I am sure of, that her elder nursling *Romulus*, could howle as well as any Wolfe in *Arcadia*: yea and both robbe and kill, as appeares by the murthering of his brother *Remus* and king *Tatius*, by the erecting the *Asylum* and Sanctuary for all that were in debt, in bondage, or in want, though they were as badde as he, of whom it is said *Monstrum nulla virtute redemptum*—*A vitijs*:
as

as also by the stealing of the Sabine women, for which, and other like Woluifh deedes he was carried away in a tempest by the King of Lycaonia, I meane the Prince of darkenesse, for so *Danaus* pro-ueth; howsoeuer *Proculus* sware that he saw him like a God. But to leaue him tormented where hee is, howsoeuer we praise him, where he is not, the Romanes his successors, would neuer leauc his Woluifh nature: the Kings, Consuls, Emperours, did howle and prey so well, that no Princes in the earth which are called ποιμενες λαων shepheards of the people could saue their fleecie flockes from their all-deuouring teeth, but after *Constantine* went to Byzance, *Syluester* and his successors, *Boniface* the third and the eight, *Zacharie*, *Alexander*, *Gregorie* the seuenth and ninth, with others, did finde such meanes, that they made *Charlemaine* Emperour, ouercame the Lombards, got *Rauenna* from the Emperour of Greece, after changed the Empire to *Otho* the great, and in conclusion, trodde vpon the necke of *Frederick* the first, and gotte the Emperour to be chosen by the seuen Electors, thus set downe in these verses:

Maguntinensis, Treuerensis, Colonienfis,
Et Palatinus dapifer, Dux Potiferencis,
Marchio prapositus Camera, pincerna Bohemus.

Since which time the Turke hath alwaies incroached into Europe, like the Sea, that plucked *Pharos* from Egypt, Sicily from Italy, England from Fraunce.

Wolfsland.
Danaus in his
booke de Sorti-
arijs.

The Marquesse
of Brandenburg.

Verstegand in
his Antiquities.

SECTION. II.

BEsides these Woluifh deuifes, all sealed with the Fishers Ring, they haue found Lime-twigges to catch men, specially if they be pursie and fatte, to reckon all were endlesse, I will name some few, that you may know the birds by their neasts: first, they haue set vp a great Kitchin, full of Grydirons and Caldrons to broyle and boile soules in, out of which none can escape, except he pay to the Master-Cooke great store of *Vnguentum Album*, that they may say a *Requiem* for his soule: this Kitchin is like an Iron-Mill, which consumes all the wood in the Countrey, or like the table of *Vitellus*, or *Heliogabalus*: in this they burne all the Straw and Hay, for so they call their veniall sinnes, for which they get siluer, gold, and pretious stones: If a man should aske them how they know it, if you be an ignorant man, it may be they will trouble you with a Scripture or two, otherwise they will bring an olde mooth-eaten booke out of a darke corner, called Traditions, and another out of a darker then that, called the Legends and visions of Saints; and with these Fables, worse then *Esops* or *Ouids*, they make the people beleeue those things, which themselves deride.

1. Cor. 3. 12.

SECTION. III.

AVricular confession is another Lime-twigge, or rather a hooke euen to catch *Lewiathan* himselfe

selfe, for by this tricke they haue searched out, the secrets of all Princes and States, and few forts of Virginitie haue beene found stronge enough to keepe out these bold and cunning Scalers. *Hanibal* was commended much, because he knew the secrets of his enemies, but had he had a few Councellers of this packe, he would haue found himselfe to haue beene but a nouice. It was said of *Iulius Caesar*, that he was *Omniū feminarū vir, omnium virorum femina*: which speach, though it be literally true of too many of them, yet it may be another way interpreted of them in this manner; that of all persons that seeme to be weake as women, they are most manly and potent by the meanes of this confession, and yet of all that pretend secrecie like men, they are the most open tongued (I had almost said womanish) that may be; for by this deuise there is no *Mars* but they will take him in a net, no *Pharaohs* chamber in which they will not croke like the Frogges of Egypt: And to conclude, they are as skilfull in the planet of *Venus* as *Ptolomie* or *Alfragan*, but in a worse sense.

Suetonius in
Julio.

SECTION. IIII.

A Third deuise is in their Images, Pilgrimages and Saints: this fetch doth get as much as *Bells* Image did eate, and of affinitie to these are their Iubelies, which they like good *Cronologers*, *Meton*, *Calippus* and others, haue varied in diuers periods, drawing it

Read Scaliger
de emendatione
temporum and
upon Eusebius.

* Pope John.

In his booke
ioyned to that
de Herefibus.

from the hundreth to the fiftieth, I to the five and twentieth yeare, not vnlike *Claudius Caesar*, who set out the playes called *Sæculares*, which by custome were kept euery hundreth yeare, when as many, that were not fiftie yeare old, had seene the former playes in *Augustus* time; so that the Cryer could not publish his Proclamation almost for laughter. Not all the Nauigations into West India, were euer so profitable to Spaine, as these pollicies haue beene to the keeper of Tybris Bridge: whence his name *Pontifex* in part is drawne. The ground of all these is in Pardons, Bulles, Indulgences, things more attractiue of golde, then the load-stone of Iron, then Amber or Lette of straw; to these we may adde the Cruciatz, whereby pardon is promised them, that will fight for the recouerie of the holy land, by these hee hath drawne many Emperours and Princes out of Europe, which otherwise should haue had both time and power to haue bridled him: he hath also found meanes in their absence, that their Countries should be inuaded, and he receiue the gaine of the warre. By these and the like Stratagems * *Iohn* the three and twentieth left behinde him five and twenty millions of Duckets, and *Boniface* the eight had as much treasure taken from him by a French Captaine, as would satisfie all the Princes of Europe for their expenses a whole yeare: what shall I say of the fortie thousand pounds, for the tolleration of stewes yearly taken? He that will know more, may reade *Curreus*.

S E C T.

SECTION V.

ANother Arttificiall fire, is the name of Clergie, which hatcheth forth so many orders, that they seeme to swarme like Locusts, of all which the latest set vp by *Ignatius Laiola*, who turned Christians into Iesuites, and as one said *Iesuitas in Suitas* hath surpast all the rest, not onely in strictnesse of vowes, namely single life, wilfull pouertie, regular obedience, but especially in diligence, and that of diuers sorts: first Arts and tongues, heretofore buried in the graue of idlencesse, now by industry they are reuiued, neyther haue they neglected Historie, or other humanity, next they haue beene diligent in catechising, a thing before *Luther* vnknowne in that Church. Besides, they haue refined all their opinions, so that they were almost filed away: the newest Poperie then is scarce so olde as the comming in of Beere. Furthermore, these diligent blood-hounds, by their endlesse intelligences, which they haue in each Countrey, by their Artes of setling and obseruation, as they call them, by their Inquisition proceeding from a hot burning zeale, haue wondrously laboured to repaire their ruines, so long foretolde and now begunne, they see what Countries haue reuolted from them, all Great Britane, with Ireland, Denmarke, Swethland, and Norway, great part of France with both Germanies, Bohemia, Poland, Hungary, nay they see themselues bearded in Italy, not only by the Venetians that euer suspected them, but euen by their

*Asue dictos.
See Reynolds de
Idololatria.*

Apoc. 11. 13.

their best friends Millan and Naples. We say that wild beasts when they are ready to die, bite most fiercely: So doe these Wvolves, seeing this great Earthquake in their estate, among other things, they haue locked vp the Bible in a strange tongue from the people; herein surpassing the Iewes and Russians, for they read the Scriptures onely in a strange *dialect*, but these in a language that hath no affinitie to the mother tongue. To conclude,

Qui cum Iesu itis, ne itis cum Iesuitis.

SECTION. VI.

THe last, but no wayes the least Policie, is a fiction, farre beyond *Heliodore*, *Apollodore*, or Sir *Philips Musidore*, it is the description of Antichrist, the maner whereof is this in effect. There shall arise a man, begot by the Diuell of a woman, which shall be of the Tribe of *Dan*, but this man shall pretend that he is a Iewe and the Iewes Messias, he shall reigne three yeeres and a halfe, hee shall fight with *Gog* and *Magog*, hee shall bring downe fire from heauen, he shall put downe Masse and openly bee of no Religion, but secretly worship the Diuell called *Mauzzim*, he shall kill *Enoch* and *Elias* which shall come out of Paradise to fight against him, whose bodies shall be left vnburied three dayes and a halfe: He shall reigne in Ierusalem, and fortie five dayes after his death, the day of iudgement shall be. This is their Antichrist, a thing stranger then the Crocodils

of

of Nilus, then all the rare things of Arenoque or Guianoque, riuers in America: But because I cannot in prose expresse it, you shall heare the tenth Muse her selfe, vtter it in her owne language thus,

*A thing more strange, then on Niles slime the Sunne
Ere bred, or all which into Noahs Arke came:*

*A thing which would haue posed Adam to name,
Stranger then the seven Antiquaries studies.*

*Then Affricks monsters, Guyanes rarities,
Stranger then strangers.*

This Antichrist is most poetically figured also by the famous heire Apparant to *Homer* and *Virgil*, in his *Faery Queene* vnder the names of *Archimagus*, *Duess*, *Argoglio* the Soldane and others, throughout the first and fift Legends. If any man doubt whether this fiction of Antichrist be general among them, let him consult with the principall Woules, who haue howled lowdest in this matter.

*Dunne in his
Satyres.*

*Saunders eight
Booke de visibili
Monarchia.
Bellarmine 3.
booke, De summo
Pontifice.*

C H A P. XXI.

The resurrection of Heresie.

S E C T I O N. I.



He resurrection, as other mysteries of the Gospel, was heard of among the Heathens by a kind of tradition: But as Fame and waters, the further they goe, the more they are corrupted: So

Q

these

Herodotus in
Esterpe.
For Pythagoras,
see Ar Stotle,
Lucian.
Ouid.

Claudian de
raptu Proser.

Arius, a Priest
in the Church of
Alexandria,
Anno 320.

Calvin in his In-
stitutions.

Bellarmino in
his booke De
Trinitate.

these traditions issuing from the true fountaine of trueth, when they came into the Copper-mines and muddy channels of the Heathens, were made bitter and vnpure. Among the rest, the Egyptians, *Pythagoras* and *Herod* in the Gospel, did dreame of a passing of Soules from body to body, which wee call *μετεμψυχοσις*, by which as many thinke, the Resurrection was darkely and corruptly intimated. Wee reade in the Scriptures, that *Iohn* came in the spirit of *Elias*, and so I thinke by the contrary, many pernicious Heretickes of our time, are led with the same spirit of the Diuel, which was in *Simon Magus*, *Cerintus*, *Ebion*, *Arius*, *Samosatenus*, so that it may seeme, that as *Protesilaus* obtained leaue of *Pluto* to see *Laodamia*: So these men for a time haue got licence to reuiscite the earth. Tis said in *Claudian* when *Pluto* married *Proserpina*, *Ixion*, *Sisiphus*, *Tantalus*, *Tytius* and the *Belides* made holy day, and the like Tale is told of our Lady comming to Purgatorie: for there is but a Wanscot betweene it and Hell, and the fire in them both, is all of one substance, onely the one is temporall, the other euerlasting: But howsoeuer these Tales be, both the Germaine and Transilvania can tell you truely, that they haue many that follow that doctrine of *Arius*, denying Christs diuinitie: and if you tell them that hee voided his bowels, as hee should haue done his excrements, and that this befell him at the Prayer of *Athanasius*, they will not sticke to deride you, and call *Athanasius* heretick, yea, and to condemne the whole Church. *Seruetus* one of this crew was not afraid to cal the Trinitie a three headed *Cerberus*.

S E C T.

SECTION. II.

THe cause and remedy of these prodigies is harde to find, as it was saide of the Allobrogians, t'was harder to finde them out, then to ouercome them: the cause therefore, or rather the occasion was this, men desiring to reforme the Romish Synagogue in all points, thought with the Hermites friend to cast away the whole apple, because part of it was rotten: so these men seeing other points to be doubtfully, or dangerously set-downe, suspected also the doctrine of the Trinity. *En quo discordia Ciues* ———

*Perduxit miseros, en queis consenuimus agros,
Barbarus hac tam culta noualia miles habebit?*

The remedy is a generall Councell, which now may not be hoped for, the Churches of Greece cannot come, as being oppressed by the Turke, they of Italie and Spaine will not come, knowing they cannot be parties, except they be Iudges: they that are in France Germany, England dare not come, remembring the infidelity at the Councell of *Constance*, where *Iohn Hus*, and *Ierome* of Prague were burned, notwithstanding the Emperours safe conduct, as also their insufficient dealing at the Councell of Trent. To this may be added, that these Heretikes themselves doe reiect also Councels, Fathers, Antiquity, wherein they show themselves to be more wilfull, then the olde Arrians, who neither at, nor after the Councell of Arimine, refused any such triall. Lastly, the sluggishnesse of Magistrates, a maine remedie for

*Reade Gentilet
about this mat-
ter.*

this malady, is much to bee complayned of, for these men will not compel the guests to come to the feast, these follow neither the example of the Iewish Kings, as *Ezekiah* and *Iosias*, nor of the heathenish *Nabuchodonozor* and *Darius*, the Mede nor of Christians, *Theodosius* and others, who compelled the heretikes to renounce their blasphemies.

SECTION. III.

AN other maine cherishing cause of these heresies, is our ignorance and contradiction in our interpretation of places concerning the Trinity, this appeareth by the obiections, wherwith they choake vs out of our owne Writers, the tree in *Æsop*e was most sorry, because it was torne with wedges made out of her owne body; so wee are most wounded with our owne weapons; many of our Authors writing rather to confute others, then to confesse the truth, and yet the slaunders of diuers men are intollerable: the effect of these errors is most tragicall, for the Turkes whose maine heresie is *Arianisme*, are hereby made most obstinate, not onely in their barbarous opinions, but euen in their warres, who in their sauage manner of proceeding doe exceede the *Goths*, *Hunnes*, *Vandals*, and *Lumbards*.

See *Zanchius*
contra quendam
Arianum.
Parsons in his
booke of *Equi-*
uocation.

See *Remists*
upon *Ioh. I.*
and *Bellarmino*
in the beginning
of the booke
De Trinitate,
and *Daniels*
upon him.

CHAP. XXII.

Frenzie with many heades.

SECTION. I.

Geryon for his three bodies, *Chimera* for her three faces, *Cerberus* for his three, and *Hydra* for her fifty heades, are most famous in Poets: but this age hath brought forth a Monster, which for number of heades, sting, & poyson, hath been most miraculous, their names are more then the names of Diuelles in Agrippa, names that would haue posed *Cyrus*, *Simonides*, *Cyneas* and *Themistocles*, to haue remembred: the generall name is Anabaptists, wee call them the *Familie of Loue*, in the Low Countries there bee two and thirty sects of them, which like *Sampsons* Foxes are tyed by the tayles, but differ in their heads and opinions, they all agree in this, to fire the Church, and yet each man contends for his owne Sect: Like as men that fight at sea with fire and sword, wasting each other, till at the length a storme ariseth which casteth away both sides.

SECTION. II.

TO name their opinions were to desire the life of *Methusalath*, for a man may be thirty yeares of their

Acs. 23. 8

Reade of these
matters in
Prateolus, Knox.
Knewstubs,
Bateman his
booke of the
leaden Gods.

their sect, and yet not know the Tyth of their doctrine, yet the maine pointes are these; first, they be-
lieue no story of the Bible, if you take it literally; for
they take the Serpent to be nothing but mans con-
cupiscence, *Eue* the affection, *Adam* reason assen-
ting to it: the Virgine *Marie* they interpret right-
teousnesse, and euery man perfectly regenerated, is
a very Christ: nay, they are notable Critickes, for
they teach their Nouices the Etimologies of all
names in the Bible, for example, thus, *Caine* slew *A-
bel*, that is, Possession slew Vanity: And many Alle-
gories they frame hence, like the webs of Spiders,
inso much as they say, there shall be no resurrection
of the body, but only a rising from sinne, there is no
holy Ghost but onely good thoughtes: this coine
they borrowed from the Saduces: againe, they de-
ny Magistrates, and warre, and going to law, all ta-
king of oathes, all property of goodes or wiues,
therein going beyond *Plato*, who held all thinges
should be common, but wiues; who therein (as one
said) was contrary to many Cities, where nothing is
common but women: also they rebaptize men bap-
tized by Heretickes, and they dreame that men
Dei-fide, and Elders illuminated as they terme them,
must be taught by Reuelation not by Scriptures:
from the former opinion they are called Anabap-
tists, from the latter, Enthusiasts: and to conclude
this, they imagine all nations shall one day bee of
their sect: thinke you that *Endimion* did euer dreame
such dreames, or the seauen sleepers that slept from
the times of *Decius* to the dayes of *Theodosius*, but
what

what will not Noueltie and Singularity bring
foorth?

SECTION. III.

There is yet a peculiar faction of this litter, the most deformed and prodigious that euer was heard of: It is the faction of the Libertines, set vp by *Coppin* and *Quintan*, two base persons in the Low-Countries, whose story you may read in *Bellarmino*: the summe of their opinion is, That sinne is nothing but scruple of conscience, for euery man (say they) may liue as the spirit moues him, and regeneration with them is nothing but a minde freed from feare of sinning: I thinke a great cause of these errours, hath beene the supposition, that heauen is nothing but a good conscience, and hell a badde. Now a good conscience they expound to be, a minde voide of care, a badde the contrary: doe we dreame or are we awake? is it possible that men should thus plaie with edge tooles? there were among Philosophers two hundreth eightie eight sects *de Summo bono*, but these men are worse then those that built Babel, they haue not found out newe tongues but new Dialects, or rather the sordid language of Canters and Cheaters.

*Bellarmino. lib. 2.
de peccato.*

SECTION. IIII.

NEyther hath our own Countrie been free from this vermin, there was one *Hacket* executed for this sect, who gaue it out publiquely, that he was Christ, he had two fore-runners, the one of iudgement, the other of mercy, *Coppinger* and *Ardenton*: twas thought hee dealt by Sorcery: sure I am, hee dealt by the enemie of mankind, hee himselfe died blasphemously: *Coppinger* hearing of his death, knockt out his owne braines, as it is said, for griefe, that he had beene so bewitched by him. We reade of a bond-man, that pretended he was *Agrippa* the nephew of *Augustus*, and being brought to *Tyberius*, and demanded how he came to be *Agrippa*, answered as thou camest to be *Tyberius*: the like impudency we reade of *Perkin Warebeck* here in England. But with what brasse (do you thinke) was his fore-head armed, that in this light of knowledge in the mother Citty of this land, in the most open place thereof, durst publish himselfe to be Christ? To end this argument, I take it we are to be taught hereby, that wee neuer can be secure, if we trust in our owne strength: this man had all the priuiledges from falling that might be, and yet when the raine, the winde, the floods came, it appeared hee was built vpon Sand, wherefore let vs not so much contemne his iniquity, as condemne our owne imbecility.

Hacket.

C H A P. XXIII.

The Viper of Schisme.

S E C T I O N. I.



Here is a Fable that the yong Vipers eate out the sides of their damme, this to bee a fable, *Gesner* sheweth, proouing the Viper to bee nothing else but the English Adder. But whatsoeuer become of this fable, sure it is, that we haue store of Scismatickes, which doe truely eate out the sides of the Church their mother: and first for their name, there is some doubt, wherefore as *Ouid* sayes of one:

Matre Palestina, dubio genitore creatus.

Metamor. 5.

So the mother of these, namely madam Pride we know, but *Browne* of whom they were first called Brownists, as himselfe refuseth the Name, so is hee by them reiected: Some therefore father it vpon him, that was wont to spit at the name of an Archbishop, as people were wont to doe when they named the foule thiefe, and others commend him that said, what thou dost, doe quickly: And thereupon being demaunded, why hee compared himselfe to Christ, he answered, not my selfe to Christ, but you to *Indas*. Some of these charitable spirited fathers, may iustly haue this Bastard imputed to them, and I

Barrowe.

Greenwood.

R

know

know not whether some that haue reuolted from them, may not still bee charged with keeping of the child. For one of them being demanded, why hee kept a Liuing in our Church, answered, hee wisht that he had a hundred, for the Israelites might robbe the Egyptians. This charitie was as hotte as Hell fire, and therefore he that had it, may be iustly Archbishop among them, if hee will not spit at this name as well as his fellow.

SECTION. II.

Aflacius de triplici celo.

Numb. 6. 23.

THeir opinions are like the Element of fire, which is *excessus feruoris*. But as *Aflacius* intends to proue this fire to bee no Element, so I thinke this feruor may be proued to be no Religion, proceeding neither from Prudence, Charitie, nor veritie: They thinke first Bishops to bee Antichristian with all adherent Officers: Secondly, Ministers by them elected, to be Apostaticall not Apostolicall: Thirdly, the Church, because it is compounded of so many open euill liuers to be an Adultresse. Fourthly, set Prayer to bee Swines flesh, yea though we say the Lords Prayer, for as they fancie, this is a paterne of Prayer, not a Prayer, and so *Greenewoode* answereth to that place in *Numbers*. Fifthly, they call singing of Psalmes in the Church, howling of Volues, croking of Raucens: And sixtly, they will neither bee iudged by a Bishoppe nor by Elders, but by popular suffrages and voices, hating Monarchy as Tyranny, for which they

they call our Church no Church, and *Aristocracie* as *Oligarchy*, for which reason they terme the reformed Churches bad Churches, they leane rather to a forme of *Democracie* or *Ochlocracie*, wherein the headlesse and heedlesse multitude Steeres the Helme, I thinke as wisely as *Palinurus* when hee was sleepe. Seuently, they hold that Vniuersities and Degrees should be abolisht, and no maruaile, for they desire the Study of Arts, and tongues were cast away.

See the Epistles
of Junius to
them of Am-
sterdam.

SECTION. III.

THEIR disordered practise is little wondered at by wisemen, because they see it doeth necessarily flow from their Lunaticke opinions, yet it is pitied by good men, derided by bad. Why? will you say, may not a man laugh at these follies compounded of pride, ignorance, and contention, as the man at Venice said: Gunpowder was made of Salt-peter, Brimstone and Cole. I answered, were not the Cananite in the Land, this contention might be borne with, or derided: But while these men play the Diuels on the Stage, many times there comes a Diuell more then tale. Publike enemies come in, whilest we regard not ciuill mutinies: therefore *Heraclitus* teares, are here farre more seemely then *Democritus* laughter. To returne to their practise, it is a maner of Prophesie as they terme it, wherein diuers of the ancient priuate men doe publikely expound Scripture. The Pastor himselfe concluding the exercise,

*Aeneid. 8.
Linie in his first
Decad.*

this was also practised in the reformed Churches some few yeares agoe, but now they relinquish it, finding it to bee obnoxious to error, and alteration: but these men obstinately retaine it, and indeed their franticke opinions were more tollerable, were it not for their contumacy and vncharitable censures, wherewith they rend vs as with horses and thornes, as it was said of *Metius Suffetius*: is it not strange that a brother should excommunicate a brother, that a man should cast his owne Father out of the church? wee reade that *Marcion* the Heretique was excommunicated by his owne Father, but a like madnesse to this we neuer read; also their rebaptizing of their Sectaries, and the approbation of new mariages, the former wiues being yet aliue, doe spring from one bitter roote.

CHAP. XXIIII.

Donatisme.

SECTION. I.

*A Numidian
borne, Anno
353. he affirmed
no Church with-
out him, and
his Sectaries to
be Christians.*



Donatus a Sectarie first, after fell into grievous Heresies, him the Brownists haue reuiued in full force, but they haue many other fautors and abettors that craftily fauour the Schisme, of the fire whereof they smell very strong, the mantell of holinesse couers all their
designes

designes, so that few of them are found which wish not to seeme eyther better, or other men then they bee: When *Hercules* had lost his Oxen, and had long time sought them in vaine, they were at last discovered by their bellowing to be in *Cacus* denne: now *Cacos* in Greeke signifieth euill, which draweth men backwards by the tailes as *Cacus* did the Oxen. For these men looke one way and goe another, like men that row on the water, or like Crabs on the land: Wee should walke as our head Christ doth: but these men like the disseuered partes of a Snake, runne seuerall wayes. There was a man that bringing his Mare to drinke, thought that hee saw the Moone drunke vp by his Mare, which indeed was onely hid and obscured in a cloud; the next day consulting with his neighbours of Gotham, after much laying of their cods heads together, it was concluded that they should rip the mare & let out the Moone: Euer since these Gothes or Goates haue thought all the world beholding to them for the recouery of the Moone: So in like manner, these Catharists thinke all purity to haue beene borne, and shall die with them, and therefore say to euery man that will not spit iust as they doe, Touch mee not, I am holier then thou. Stage-keepers in Cambridge with their visards on, doe so long driue away euery man that they like not, till at the length they fill the Hall so full, that fuller it could not haue beene, if they had called all commers: so with their seemely visards of imagined seuerity, they doe so driue away bad men from their company, till at length they haue filled

R 3

the.

*Bateman in
his Leaden
Gods.*

Puritans.

the scaffolds with hypocrites, & the prophane without breake the Chappell windowes, nay sometimes breake downe both Chappell and Colledge, for when men see these leane prayers make such fat fasts, they condemne first the professors, and then the profession: 'Tis said that in the Temple of *Ianus* there was the Image of *Mars*, of which I thinke these men are the Priests; for without they haue the double face of *Ianus*, and within nothing but *Mars* and contention.

SECTION. II.

AN other meanes whereby these men enlarge their kingdome of Crickets, is Martinisme or Libelling against iust authority: It is said that *Iulius Caesar* did euer answere Libels with Libels, neuer proceeded any farther, but as *Dion* sheweth, hee neuer forgaue a man but in shew: this seeming neglect is much imitated in Rome at this day, and *Vespasian* a military man is much commended for it, but *Augustus* a wise, and *Tiberius* a crafty Prince, as liuing in times more peaceable, and their state being somewhat litigious, did vse more corrafiues to heale this ytching humor of Writing, not Satyrs or Epigrams, but these lawlesse Libels that are written in bloud like *Draco's* Lawes. *Manlius* that defended the Capitoll, was after by publike sentence throwne downe from that hill, for that he had spread certaine slaunders, which did touch the famous *Camillus*: if many

*Cicero pro Sex.
Rosci. Amerin.*

many of these were so serued, or had their leggs broken, as had the dogges, that did not onely barke, but bite them that came to the Temple; wee should neuer haue heard of *Martin Senior* and *Martin Iunior* with all that rimelesse and reasonlesse rabble of rayling Rabshekes. To conclude, I would neuer haue this packe punished, but eyther with silence, or with exemplarie iustice, if they be found out: for as I take it, all answere to them is impertinent, and doth but moue *Camerina*, which is against the Oracle:

Ne moueas Camerinam, immotam sistere prestat.

And against those two verses, vsde among vs for a by-word; *Sen vinco, aut vincor*, the rest is too well knowne; for as *Socrates* said, if an Asse kicke thee, wilt thou kicke him againe? I am perswaded, nothing hath so much made them presse themselves to death, and stand so often in white sheetes, as for that they see learned men vouchsafing them an answere.

*Camerina A
loathsomefenne
in Sicilie.*

μή κινεῖν κα-
μεριναν, ἀλλ'-
νετον γὰρ
ἀμεινον

SECTION. III.

THe third disease of these men, is the greedy Worme, otherwise called couetousnesse, some call it the Dropsie, which if a man haue, hee will drinke of a cuppe as bigge as a Church; for these Cormorants vnder pretence of abolishing superstition, haue deuoured vpp Church-liuings, whereby they make their Natiuity Pies the fatter; for certaine it is, they would haue the Bishops hyde (to vse their owne wordes,) cut into many thongs, yea as many

Aeneid. 1.

Byrsa indeed was
Bozrah an Edo-
mitish name.
Scalig. upon
Festus.

Or Hetrurian.

Lycophron in
Cassandra.

Athenæus Dyp-
nosophista.

many as *Dido* cut the Bulls hyde into, when she bought the ground of *Iarbas*, whereupon shee built *Byrsa*; again these men would haue all Tythes reduced to stipends and almes: thus would they serue the Church with base money, as wee did them in Ireland at the rebellion of Tyrone: a pleasant man said, that in their Church there was sometimes *conscientia*, but as the first letter of *Cæsars* name, being stricken of with thunder; there was left *esar*, which signifieth a God in the Hetruscan tongue, denoting that hee should die, and bee Deified: so the first sillable *con* being cut of, there was left *scientia*, making men like Heathenish Gods, knowing good and doing euill; at length comes the barbarous Barber and powles of *sci*, (as the Amonitish King cutte the garments of *Dauids* Ambassadors by the middle) and there was left *entia*; that is wealth and large maintenance; now these men, as if they threw the cast, called loose all, for the Church, would sweepe away *entia* without all conscience, which I belieue will one day trouble them, as ill as *Hercules* did the Whale, when he was in the bellie of it: some haue wisht the Sexton had beene in the Belfrey, when they drunke vp the Church, that so they might be neuer free from the belly ach, like the Melancholy man at Argos, that thought he alwaies heard Musicke: others haue wondered, that they are not molested with the stone, hauing deuoured so many stones, as if they had the teeth of *Saturne* the God of Time, who eate a stone in steade of *Iupiter*, some suspect that they haue a leather case for their tongues,

tongues, because they suppe vp such hote broth, and haue no hurt, so that they may seeme to be chimnies not men, and if you will haue them liuing Creatures, then are they Camels, which eate when they sleepe: these are the birds of pray, which deuoure the flesh of the Whore, that is, Abbies, Nunneries, and by consequent, Colledges and Churches, as if they were Popish also: not vnlike one that said, wee must eate no flesh in Lent, because the earth was accurst, of which it comes: as for bread and wine they come from the sea, not from the earth, and had hee dwelt at Venice where nothing growes, he had spoken truely, thus these men call the long eares of the Hare hornes, that is they tearme Tythes, Iewish and Popish rytes, being somewhat of kinne to *Dionisius* the Elder, who tooke away *Aesculapius* golden beard, saying it was vnfit, *Apollo* the Father should be beardelesse, and *Aesculapius* his sonne should haue a beard; also that *Apollo*s golden coate was too heauy in Summer, too colde in Winter.

Apoc. 19. 17

SECTION. IIII.

BEsides their practises, their opinions all bewray of what house they come; the name of Bishoppe like learned *Criticks*, they turne into bite-sheepe: the Litourgie into a Lethargie: the seruice they call the *Starue* vs, drawing here in the yoke with *Barrow*, for in *Vlisses* Plough, were Asses aswell as Horses: here is all the difference, the Catharist like a Protestant,

S

skardec

The Romish
Bee-hiue.

Metamor 3.

Lucian in iudicio
Deorum.

skarde out of his wittes, stares as wildly vpon the Church as *Agane* did vppon her Sonne *Pentheus* when shee tooke him for a Bore: *Ille mihi ferendus Aper*, &c. But the Brownist hath a full frenzie, like the daughters of *Prætus*, that tooke themselves for kine, and rageth like *Hercules* and *Ajax* in the Tragedie, the former grants these opinions to bee true, but will not leape out of the Arke of *Noah* into the water: the other like the Rauen flies at large, and will not returne with the Doue: the one staies in the house with as perfidious a mind as *Ziba*, the other flatly runnes away like *Agar*, or the two seruants of *Shemei*: but to proccede to their proper opinions, they will haue Lay-Elders in the church, and widdowes, whereof the former implies a contradiction according to their owne doctrine, for besides, that no lay man can bee Ecclesiastical, as they say, tis many times seene in the reformed Churches that a Ciuill Magistrate is one of the Lay-Elders, besides how vnreasonable is it, that he that neuer knew any difference, saue between Cow and Cow, should for a yeare or two come to iudge of those things, which a Synode or Councell could hardly determine: but to amend the matter, they would haue all Councels and lawes aswell Ciuill, as Canon, to be abrogated; to which desire we answered, as *Pacinius* did at Capua, who when the people would haue had their Magistrates killed, desired them first to agree vpon the election of new Officers, the people nominated diuers, but could agree of none, whereupon the Massacre was delaide, after forgot:
fo

so say I, let these men make vs new lawes, in stead of the olde, else wee shall haue deformity in stead of vniformity. Oh what a stir haue they made about possession and obsession, questions of as little necessity as of great trouble, what is this, but to bring vp Guelphes and Gibelines againe, the Frigosi and the Adorni, nay indeed the Guyfiard and the Condy.

See the Florentine story.

SECTION. V.

ALl these tumults in religion come by imposture of names: the Pagan takes Diuels for gods, therefore in America they worship the Diuell, least he should hurt them: the Turke dreames of Mahomet as of a Prophet, not as a Cousener: as an ignorant husband oftentimes entertaines the Adulterer, that pretends kindred, in stead of kindnesse intended to his wife: the Iew fancies a Messias, in the letter for one in the spirite, like him that saide, *Pilate* was a Saint, because he was put in the Creed: The Greeke will haue pictures instead of Images, not vnlike our men that would not haue it called the Absolution but the Remission, in the booke of common Prayer, which desire one compared to that of the men of Bengala, which are so afraide of Tygers, that they dare not call them by that name, but by some more gentle, least otherwise happily they might bee torne in peeces by them. The Romane Wolfe talkes of Religion, meanes policie, like *Vespasian* that put out an Edict, wherein he signified,

*Doctor Boys
in his notes
upon the Letany.*

that the Temples of the Gods, & the Palaces of the Prince, were defiled by the common vse of *Vrine*: therefore he appointed certaine places of marble, where this should bee done, and that the fuller should receiue the liquor, and pay tribute to the Emperour for his charges herein. Yong *Titus* said it was fordid, but the olde man wilde him to smell of the money, which he tolde him after came as tribute. The Arrian thinkes the three persons in the Trinity are but three names, not vnlike the Poets that make Thebes in Ægypt with a hundreth gates; and Thebes in Greece with seauen gates to be all one, or like the old Chorographers that made Spaine a City, and the Ocean a riuer; so would these men circumscribe God within their shallow braines. The Anabaptist thinkes all thinges should bee common, and therefore wiues, like the Fox, who hauing lost her tayle, would haue had all the Foxes to cut off theirs, that by the publique calamity, shee might helpe her priuate shame; like bad Parliament men, who make motions for lawes in shew, but indeed for priuate gaine or grudge: so the men of this generation hauing cast of the vaile of their owne shame, like the wife of *Candaules*, moue other men to doe the same. The Barrowist like a drunken man calles his mother harlot, and will not dwell with her, if shee marry a new husband: nay, if shee will not sweepe her house with the broome of Discipline, which hee will make or buy. The Catharists like a wilde Asse snuffes the wind in his nostrils, as hee runnes, and like *Proteus* King of Egypt, will neither
goe

Herodotus in
Clio.

Lycophron
in Cassandra.

goe by land nor sea, but diggs a new way vnder the earth like a Mole; he likes nothing but that which is new, as our Dames doe with Cheries; or as the Romanes that would eat no fish, except they saw it swimme in the water and in the sawce, the selfe same day. Tell them of ancient Fathers, and they will stoppe their nose, and it may be their eares, as *Vlisses* did against the Syrens; but shew them a new Writer, though he were as factious as *Cateline*, and you shall please them as well as a Beare with hony. This is my Dreame and now I am awaked.

FINIS.



Errata.

Folio 5. line 30. read hence for thence. f. 7. l. 21. read Parelins for pare-
lins. f. 11. l. 10. r. Aolus for AEolus. f. 13. l. 19. r. Hitruians for Hetru. fol. 19.
l. 4. r. Apozeme for a Pozeme. f. 29. l. 11. r. these for this. f. 37. l. 11. r. frugali-
ty for infrugality. f. 41. Minetius for Minutius. f. 58. l. 3. r. Colocuntosis for Cota-
kuntosis. f. 65. l. 14. r. are for and. f. 74. l. 4. r. quisquis for quisque f. 75. l. 15. r.
Corbulo for Corbuto f. 87. l. 18. r. bawd for band. f. 103. l. 13. r. Hella for Hibla.



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